

THE CHINESE RECORDER

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SOME URGENT CHALLENGES

EDITORIAL

CHRISTIAN UNITY RESURGENT!

All those not entrenched behind the notion that their church is the final achievement in Christian organization, service and piety will rejoice that the Standing Committee on Church Unity of the Chung Hua Sheng Kung Hui took the initiative in inviting representatives of other churches to meet with them and discuss anew the question of Church Unity. This invitation was in accord with a decision made by their General Synod in 1931. It is in line, too, with recent actions and aspirations of the General Conference (American Church) of 1934. On the Conference as held in Shanghai we have reported elsewhere somewhat in detail.

This Conference reopened the whole question of Christian Unity in a new way and on a wider front. For some time general interest in the matter has, to say the least, been languid. To admit that is not to overlook the activities and steady growth of the Church of Christ in China. But, that Church, it has become evident, is not the final approach to the unifying of the relationships of all Christian bodies in China. For some time, too, it has been patent that the movement toward denominational integration as a preliminary to a wider unity, has gone as far as it could in that connection. A new approach was in order. The door to Christian Unity, which has been ajar, needed to be opened more widely.

This Conference provided the new approach and opened wider the door. For in it both the strongest single integrated denomination

and the largest group working for Christian Unity, together with some other groups not in either category, met on a common basis and faced anew a current urgency. They revived consideration of the vital question of what has been called the "foreign relationships" of the churches. Seen through this designation, the Conference is an admission that psychologically the problem of bringing the churches together is as difficult as that of welding the nations; and that a solution thereto is, in these days, as urgently needed. Indeed, in the political, economic and religious spheres the need of further coordination of agencies is essential to any successful meeting of the modern issues disturbing all of them. For the religious forces larger unification is especially urgent, as they face problems rooted in all three spheres, a fact not true, in similar terms at least, of forces in the other two spheres. To recognize that fact should involve no additional perplexity. Such recognition indicates, indeed, that Christians are waking up to the magnitude and the urgency of their modern tasks.

We are glad, therefore, that the groups represented in this Conference faced the question of enlarged unity as a common issue and one demanding a solution different from any yet on the offing, in China at least.

The Conference unanimously set organic unity as a final goal. Nothing said therein, however, carried any implication as to what form this might or should take. That the South Indian Scheme was presented is natural. That it could not be accepted at once as a scheme applicable to China is easily understandable. The seven churches participating in the Conference face greater ramifications in their relationships and even greater problems than the three in South India. While, furthermore, the Anglicans show themselves alive on the problem and the Church of Christ in China is working assiduously at it, the representatives of the other groups present admitted that, in their cases, movement toward organic church unity is little in evidence. That did not, however, prevent the Conference as a group of individuals from developing a unified conviction that some thing *must* be done about the situation. That was its most promising feature. Furthermore, as our report shows, they realized that something *could* be done. A series of such conferences as was proposed should, ere long, throw light on an approach that might meet the situation in China. In any event, though it is a baffling question Christians in China are no longer just going to hide behind bafflement. They are going forward in the spirit of a searching-fellowship!

The relationships of the Christian churches were aptly described in the Conference as that of a triangle, with God at the apex and the groups at the two ends of the base. The problem is to get the Christians nearer to each other by having them move from the base up the two sides of the triangle and so nearer to God and each other. In this connection it is well to remember that the problem will be solved more in terms of the spirit than of the intellect, though both are vitally concerned. Christian minds must meet but it is the Christian spirit that must point the way forward. One feels that at Lausanne the separated groups were attempting mainly to

approach one another along the base of the triangle and through an amalgamation of their intellectual grasps of God and religion. One hopes that at the next meeting of the World Conference on Faith and Order to be held at Lausanne in 1937, all present will learn instead how to climb up the two sides of the triangle.

In both that connection and in China we all have to learn one essential to this indispensable climb nearer to God and each other. The two phrases, "the truth as we see it" and "our heritage" are often on our lips. But both are only parts of the completer truth and the greater heritage which all should possess, but which all are missing by undue emphasis upon these parts. Our aim should be not simply to conserve them but to spend them in building something bigger. To try just to combine them, perhaps impossible in their entirety, is simply to approach each other along the base of the triangle. We must rise above them and in terms of the fellowship of the spirit—a mutual sharing of experiences—view them in the enhanced illumination of a closer relation to God.

Our partial truths and heritages are the stuff out of which we should create something nobler and bigger. To create is, after all, simply to put together several known elements into a new, better and bigger combination. To view what each denomination has from a place higher up the sides of the triangle will enable us to see this bigger possible combination because, by looking through the lens of a fuller appreciation of God, we shall be enabled to understand each other better. Thus, too, may we learn to trust more freely the spirit of God working in each group. For the problem is not so much one of trusting each other as of trusting God who works in and through us all. The decision of the Conference to promote the starting of groups of "Friends of Church Unity" and have further conferences is a promising step in this direction.

WHAT OF "CONSCIENTIOUS OBJECTORS" IN CHINA?

We should not open up the question of military training in schools were it one rooted primarily or exclusively in what is happening in China. It is, in fact, a world-wide issue. Indeed compared with the position of youth in Russia, Germany or Italy Chinese youth are only just beginning to glimpse the issue. The regimentation it implies for military ends is as yet apparent to relatively few Chinese minds. But being a world issue involving Christians everywhere we feel justified in commenting on the situation now emerging in China. We aim to avoid being dogmatic, since in no country are Christians, any more than others, a unit in their attitude thereon. But since China is just entering this road we should like to induce discussion of the issue involved from a Christian viewpoint.

In the December, 1934 issue of the *Chinese Recorder*, (page 797) we reprinted a letter in which members of the Friends' Mission in China (six) set forth their views on the subject of military training being introduced into West China Union University, in which University their Service Council officially participates. The letter made it clear that military training in this University would be against their long-espoused principle against war and preparation therefor. So seriously do they view the situation that they urged their inability

to compromise. Military training was introduced in this University and the four Friends who occupied official positions therein have since resigned and their resignations been accepted. Though they no longer have any responsibility in the University they still continue to teach. No final action has yet been taken on the part of the Friends' Service Council. For this group, at least, the issue and their course with regard thereto are clear. The number of other Christians in China who see the issue thus clearly or in the light of a similar principle is probably small.

Quite recently an order went forth from the National Government that from April 1, to July 1935 all middle school students are to take military training in some central place. This order raises some questions as to the relation of this period of military training to the carrying out of the regular curricula which need not be discussed here. Some modification of the way the order is to be carried out may, in consequence, be expected. So far as military training for Chinese students is concerned this order magnifies the significance of the issue. All this offers an opportunity for careful study and discussion of the situation. Nothing hinders such study. And whatever individual students decide to do about it there will be gain in having them and their teachers squarely face the issue together. That is especially true of Christian institutions. In any event the matter should not go by default. The time has come to ascertain the status of the conscientious Chinese objector.

We are, of course, told that military training in China aims mainly to build up character and health and is for political rather than militaristic ends. That many conscientiously so view it is patent. That it has some indirect values in these connections may be admitted. But we may as well recognize, also, that when carried out over a period of time it tends to produce the militaristic mind in youth. Now recognizing that China may have special reasons at this time for inculcating such a mind, nevertheless, viewing the problem from a world-wide viewpoint and remembering that it is one facing Christians everywhere, we feel bound to say that youth in China and elsewhere should be allowed to study the question and understand what it means to them. They should be allowed to comprehend what they are doing. That democratic approach has been throttled in European countries and in Japan. We may venture to hope that China will hold on to her modern democratic idealism sufficiently to permit of its retention.

We may refer to the United States where the issue is very much alive though still in general unsettled. There is no provision of law now in force there which covers the status of conscientious objectors. Neither is there in China. In 1917 the U.S. Selective Service Act did provide that members of "any well-recognized sect or organization whose existing creed or principle forbade its members to participate in war in any form", should be exempt from military service. As a matter of fact the administrators of the Service Act granted this exemption to all found to be conscientious objectors. Apparently no such generosity operates in state schools in regard to military training. The Supreme Court of the United States, asked to decide

as to whether students expelled because of refusing this military training could still go to the school concerned, declared in effect that while the Constitution grants liberty of religious beliefs it does not protect the student who desires to live up to such beliefs as conscientious objection to military training or war. Such students must go to other schools. A disturbing decision! What might happen to Chinese students following the example of their American contemporaries we do not know. But since both private and government schools in China fall under the order mentioned above there is not the same leeway as in the United States.

The time has come when in China steps should be taken to define the position of conscientious objectors. That there are at least some such we know. In one Christian institution it was decided that all the staff contribute a portion of their salary to the support of an Anti-Japanese Association therein. One professor asked that his proportion of salary be used in some other way. The request was granted. It has been suggested that if a conscientious objector on graduating cannot get a government stamp on his diploma the Christian institution concerned should give him its own certificate. That has been done in a couple of instances. Certainly Christian institutions should take steps to discover and help conscientious objectors therein. It has been reported that the Kwangsi Provincial authorities are ready to arrange for other than military service for conscientious objectors when such appear and prove sincere. The National Government would probably, if approached, be equally far-seeing. In any event without deciding to attempt any mass movement on this question, probably impractical, something should be done to determine the status of conscientious Chinese objectors. In addition students in China who fall in this category, or sympathize with it, should be enabled to realize that they have comrades in many other countries. If arrangements are made for exemption of such it should not be based on any subterfuge as was the case in Ohio State University when students expelled for refusing military training were taken back on the plea of physical disability, a plea which had not been advanced. The issue should be kept clear. It should, furthermore, be brought into the limelight of aroused consciences. Nothing will be gained by obscuring or avoiding it. It is one of the many questions now challenging Christians everywhere.

COOPERATIVE SECRETARIAL STUDY

For sometime the idea has been mooted in western mission administrative circles that board secretaries visiting the different mission fields should so arrange their visits that several of them would be on one field at the same time and so be able to view their work together. This is an excellent suggestion. It means that administrators of different boards will provide themselves with joint opportunities to see where and how their activities on various fields may be dovetailed together more. There never was a time when the reduction of overlapping activities and cooperative planning for the meeting of regional tasks were so much needed as now. Without going into details we may mention that there are a number of regions in China where the urgent necessity of such cooperative planning

has long been recognized even by those immediately concerned. But human nature, or what appear to be insoluble problems or institutional and group interests, get in the way of anything like a ready consummation of these desirable plans which are, it must be conceded, far from easy at the best. Occasionally a visiting board secretary hints that perhaps wise and gentle pressure from the home end might speed up the actualization of some of these already admitted to be desirable pieces of cooperation. In any event we are glad to note that board secretaries are beginning to time their visits to coincide with those of others. Right now the secretaries of four boards will meet in China, sometimes travel together and certainly confer together. These are the Rev. George T. Scott, D.D. of the Presbyterian Board, (North), Dr. F. T. Cartwright, Methodist Episcopal Board, and Mr. Wynn Fairfield, American Board. With them will be joined in this cooperative study Dr. J. W. Decker, who is still in China and was a short time since appointed a Secretary of the American Baptist Foreign Missionary Society. It is interesting to note that three of these board secretaries received their training for administrative work in China. We welcome their simultaneous visits and the ensuing conferences and studies together. We hope that looking at things together they will be enabled so to see eye to eye some of their common problems that worth-while hints to their forces on the field may result. This is a form of cooperative administrative thinking that might well be expanded rapidly in the next few years.

GERMAN MISSIONS IN CHINA

Changes going on in Germany have, of course, greatly affected the missions carried on by German societies. These movements have, however, gone forward so rapidly that it has been difficult for anyone to catch them at any one stage, so to speak, and put them together in an article. For this reason we have been unable to secure an informative article. Such an article we hope to publish next month. At the moment the plight of these missions is especially disturbing. Their financial situation during the great war will be recalled easily. The present situation is much worse owing mainly to the fact that economic conditions in Germany are such that very little money can be sent out of the country at the present juncture. Thus German missions are, it has been reported, "threatened with disaster on a far greater scale than even the world war brought to them." Undoubtedly in general German missions in China are undergoing severe strain. So far we have been unable to secure information for publication. Neither do we as yet know just what arrangements the different missions may have made to relieve the situation. Our sympathy goes out to both Chinese and German Christians as they face their present probably unprecedented problems. We note that arrangements were made to raise an emergency fund in Britain, America and the Continent to give these missions "breathing space in which to work out the heavy task of reorganization." The National Christian Council of China will be glad to receive any funds available for the purpose of assisting German missions in China in any way they deem necessary.

Christianity and China's Rural Renaissance

Y. P. MEI.

I. Background of National Rural Reconstruction

IT has become a commonplace to observers that China is, in a special sense, undergoing a period of transition. What the West has accomplished in centuries China has set herself to achieve in as many decades. The impact of this necessary "telescoping" procedure is comparable to the rise of nationalism and democracy, the industrial revolution, and the Reformation in the modern history of Europe—all rolled into one. And all this is to happen in a country with a quarter of the total population of the world, a vast area, and the longest history of all the nations now in existence! The proposition is nothing short of overwhelming!

Yet China is not to be left to work out this complicated problem of harmonizing civilizations in peace. Foreign interference increases internal disorder. And the unprecedented Japanese aggression of the last few years brings the period to a climax. Though affected by the intense feeling of the humiliation and indignation of their country, the reaction of the leading and influential classes is in a constructive direction. They and the National Government, which they influence, realize that the primary need in China is to rejuvenate her national spirit and recover her national strength, political, social, and spiritual as well as material. Foreign aggression and exploitation must be done away with, but the most fundamental and lasting result will come through internal national integrity.

"Transition" is out of date as a key word to the problem and situation in China. The present period is no longer one of gradual transition—it is a national crisis. Neither can the program be one of piece-meal reform but one of organic regeneration thru reconstruction. If the problem of China's transition looked overwhelming, the task of her nation-wide reconstruction under unprecedented external pressure seems well-nigh impossible. But the best minds in China agree that this is her only way out, and increasingly robust, self-forgetting energies are being consecrated to this end. Whether China can finally succeed in this desperate attempt will depend on future developments in her internal situation as well as in international relations. At least the conviction is clear that if the combination of China's efforts and circumstances enables her to accomplish this gigantic task, it will be the best thing possible not only for her own welfare but also for that of other nations.

II. Significance of National Rural Reconstruction

The need for national reconstruction in China has been patent for some time. But it came into the full consciousness of the nation only recently—when China was compelled to test her national strength against foreign invasion. The apparent prosperity of port cities like Shanghai is grossly misleading as a sign of the general condition of the nation. A much truer indicator of China's insecure economic position might be found in the tremendous annual import surplus.

It has gone up to hundreds of millions of dollars and is still rapidly on the increase. If the huge sums that the nation spends on foreign goods had gone into the purchase of machinery and machine products, it would have seemed reasonable for an agricultural nation undergoing the process of industrialization. But, as a matter of fact, the items heading the imports' list are cotton goods, cotton, and rice! The significance of this is tremendous for China; it augurs bankruptcy for her rural communities and people, and that involves over 85% of her total population. Furthermore, the significance of the disintegration of rural life may not be limited to what is considered economic. The rural people have been not only producers of food and clothes for the nation, but they have also been the stronghold of China's indigenous culture and spirit. Unless the welfare of this class of people is attended to at once, China will be in danger of losing not only her body but also her soul. Considering the urgency and scope of this situation, national reconstruction in China may be said to be essentially *rural* reconstruction.

The deplorable condition of the rural communities is sad to describe. To mention here only the most obvious phases, we might point to the crushing burdens under which most farmers have to live and work. Interest on borrowed capital is exorbitant, land rent high, and taxes are very much out of proportion to their earnings. Then there is the constant hazard of war, pestilence, and famine to which they are helplessly exposed; and famine means starvation. Few are the years when the farmer is neither visited by a flood nor a drought, and during those few years he may find his grain a burden rather than a boon. The farmer's earning power is of course extremely limited, the average annual income for a family of five in North China being estimated at \$150. His own physical exertion and the uncontrollable cooperation of the "weather man" are his only means of livelihood. Neither machinery nor scientific findings are accessible to him. He has not been taught to handle direct marketing or any cooperative undertaking. More often than not he has never attended any school, and if he can read at all he is exceptional. Elements of citizenship of a highly organized society are not known to him, neither is he protected against the recurrent epidemics and diseases. While his burden is heavy and earning small, his family tends to be large. Birth-control has never entered his mind, because he feels it is neither possible nor permissible. As a result the handsome estate of the grand-father is reduced to an acre a piece when it is divided up among his twenty grand-children. Putting it all in all, no matter how much he exerts himself, the Chinese farmer is a helpless victim—at the mercy of heaven and earth, as well as the systems of his fellowmen!

III. Nation-wide Consciousness of Rural Reconstruction

It is gratifying to observe that an ever increasing company of the best minds and hearts have come to devote themselves to the cause of rural reconstruction. Dr. James Y. C. Yen's mass education experimentation station at Tinghsien is receiving increasing attention in China as well as abroad. In fact, the matter of having to entertain

constant visitors has become quite a problem with his staff. The projects that are being worked out at Tsouping and Hotze, Shantung, under the moving spirit of Mr. Liang Su-min are being watched with interest and moral support. Mr. Liang is a Buddhist-Confucian philosopher of considerable renown who has left his chair of philosophy in the National Peking University to conduct rural reconstruction experiments, first in Honan and now in Shantung. The influence of his example over the students and young intellectuals is considerable. The attempts at self-defence and self-government carried on at Chenping, Honan, and Peip'ei, Szechwan are both successful and remarkable. Kwangsi, in spite of its distances, is attracting attention because of its colonization experiment and self-defence organization on a provincial scale. Of special interest to readers of this article is the Kiangsi Christian Rural Service Union station at Lichwan, where some eight or ten Christian college men and women are offering their loving service to the rural population in the heart of that once communist region.

Results of the research work carried on by institutions like the College of Agriculture of Nanking University are applied in extension with a high degree of certainty and profit. Village cooperatives for one purpose or another have been organized, mainly under the direction of the China International Famine Relief Commission. The more enlightened banks are beginning to invest among rural communities. Influential papers and magazines devote considerable space to articles and editorials on the rural situation. Foreign experts along the different lines of activity have been invited to make studies and offer suggestions. An unusual exhibit of a collection of paintings on rural life and country scenery, which a young artist has made on a tour specially for this purpose through the rural regions of Hopei, has been held all over the country. He is now devoting himself to similar subjects at Lichwan. Other educational organizations like the National Association of Vocational Education have already extended their activities into the rural field, and several national and private universities are also attempting to make their contribution in this general direction. A number of government agencies have been created to improve rural conditions, notably the popular education institutes and the country normal schools. The experimental district (hsien) government project constitutes almost a movement by itself but has, of course, a very direct bearing on rural life. The vast regions in China's Northwest and the extensive areas just reclaimed from communist occupation in Kiangsi offer practically unlimited opportunities along this line. The keen interest of the National Government may be further witnessed in the inauguration of the National Economic Council in the autumn of 1931, in the program of which rural reconstruction stands as one of the five chief items; and in the summer of 1933 the installation of a specific Commission on Rural Reconstruction. In both of these councils the chief executives of the Government play a leading role.

It would be futile to attempt in this brief article to give an exhaustive list of the agencies and activities going on in this direction. In fact it may be impossible to do so at all. All of those listed

above have had their beginnings within the last ten years; most of them in the last five or three years. Practically every week one hears of some additional spontaneous member born to the movement. The air is filled with happenings having something to do with it. Mere mention has been made in this paragraph of some of the more organized agencies in the field to give an idea as to how live and urgent an issue rural reconstruction is among the Chinese public today.

IV. National Rural Work Conference

Special reference may profitably be made to the National Rural Work Conference held last autumn. The national holiday of October 10 was as happily chosen for the time of the Conference as Tingsien, the place. It was a spontaneous gathering of those actually engaged in some phase of the movement and those keenly interested. This was the second in the series, the first having been held in Tsouping in the summer of 1933. There was no formal organization, and ordinary newspaper announcements served in many cases as invitation to the Conference. Yet no less than 150 delegates were present representing some seventy-five organizations. Some of them came from as far as Szechwan and Kwangsi, Kansu and Suiyuan. Ministries and Commissions of the Central Government, local educational bureaus and hospitals, universities and schools, banks and newspapers,—these and other organizations were all represented. Busy and responsible people who would offer anything as an excuse to get out of a committee meeting or conference flocked to Tingsien without invitation.

To this Conference people came to learn and listen. They were eager to find out the other person's experiment and experience, achievements and plans, hopes and fears. There was a free and unrestrained give-and-take. The three days were packed with reports and discussions, yet all gave attention and none showed impatience. These reports opened one's eyes to the actual scope and significance of the movement. No resolutions were passed and no measures adopted. But the feeling of mutual concern and understanding and the eagerness to become acquainted with the other person and his work would be hard to equal at any other gathering. Delegates came as strangers; they went away as members of a fellowship. They came in anxiety; they left with new visions, new hopes, and a new meaning of their mission. They came with a sense of the true proportion of the movement and therefore of the need of cooperation, and together they studied the possibilities.

The outstanding impression from the Conference was the zeal and vigor with which each delegate presented his work. Whether it be the vaccination of a village against small pox or the reorganization of the police corps in a district government, the work was carried on with conviction and courage. From the looks of those people one could see that they regarded their work as a charge and a mission. There was something sacred and constraining about it. It was not a job they were doing but a cause they were trying to serve. They were men with vigor and vitality; they were men with

faith and religion, disclaim it as some of them may. At the last session of the Conference. Dr. James Yen, in his prophetic manner, very aptly closed his address by holding up the Conference picture and declaring that he sincerely believed that that picture would occupy a page in the history of New China. Those who have thought over the matter thoroughly would agree that there is no extravagance in the statement.

V. Rural Reconstruction Essentially Spiritual and Religious

The rural reconstruction movement has thus far been constituted by spontaneous individual agencies, each covering from a village to a few districts. Anything in this direction is all to the good, but to deal with the rural situation as a national problem, rural reconstruction must be launched on a national scale. It is because of this realization that the National Government has recently inaugurated the Economic Council, and, more specifically, the Commission on Rural Reconstruction.

The success of a national rural reconstruction program to meet the manifold needs of the rural communities must depend on the adequacy of resources and funds, plans and projects, and trained personnel. The expenses involved in launching such a nation-wide program must necessarily be considerable. Much of the money spent, however, will really be capital invested. And one of the hopes of the movement is that national strength, economic and otherwise, will be so developed that in due time the investment will be abundantly repaid. Industrialists and bankers are coming to the realization that unless general rural conditions improve, further investments will be impossible as the port city markets are already saturated. It will be even to their own interest to help the rural reconstruction program to succeed. A carefully worked out and tested program is of course also highly necessary. Thanks to the agencies already at work, much of their experience will be of great assistance. And in the membership of the National Commission on Rural Reconstruction has been wisely included rural work experts as well as men in political authority. There is every hope that the national rural reconstruction movement will soon be provided with an adequate program and that the necessary funds will not be impossible to secure.

The factor of adequate personnel is naturally the most fundamental and central, and gives the most cause for concern. Research and extension must be conducted by competent men, and funds must be raised and administered by men of integrity. Men in the rural movement must of course be properly equipped along their own lines of work. But all the more must they be prepared in the spirit of loving service. It takes patience and power, tenderness and tact, courage and conviction. The rural worker will have abundant opportunities to learn that love has to manifest itself in all the forms that Paul suggests in his First Epistle to the Corinthians and even more. Whether it be his lot to be a village school teacher directly administering to the needs of the little community, or to be the director at the central office of an extensive program, he will

be equally tested as regards his spirit of loving service to his fellow men. There will surely be disappointments and possibly even danger. At least one notable leader has already laid down his life for the cause, because rural reconstruction has to clean out vice and come into conflict with vested interests. The rural worker has to be prepared to make as much sacrifice as the revolutionist, and to make it with patience as well as determination. With the whole world against him, the rural worker must still be able to say "yea". In terms of the Chinese sage, "seeing that it is not possible, yet he pushes on"; that is the spirit of religion.

Although the farmer has quite specific needs along the lines of livelihood, citizenship, literacy and health, and different agencies are attempting to meet these needs with varying emphases, it is generally recognized that they are simply phases of one social life and no one element can be dealt with in isolation. After all rural reconstruction is one type of human reconstruction. The rural population consists of men, and unless you can create new men you can not have a new society. It is interesting to note that the mass education experiment at Tingsien has for its slogans the two aims of "Do away with illiteracy: Bring up new citizens." Although nowadays everybody is talking about the economic integrity of Denmark through its system of cooperatives, it should be remembered that the students in Grundvig's folkschule spent most of their time studying history and learning gymnastics. The farmer has all the potentialities in him, but under present conditions his life is dwarfed and incomplete. All the rural reconstruction measures are in the end intended to bring out his latent energies and fill his life with abundance. His increased knowledge and improved economic status are finally to lead him to a sense of greater confidence in himself and his fellowmen, and a deeper appreciation of the spirit and meaning behind the universe and human society. Released life-springs and vitality in the farmer and his community, is the consummation of all rural reconstruction; and that alone will insure permanent success of the movement and salvation of the nation.

Not only is the rural reconstruction movement religious and spiritual from the standpoint of the required qualities of the rural worker and desired ends in the farmer, it is such in its whole nature and function. What has been said of the individual farmer might be said of the entire nation. China has many needs. Her economic condition is deplorable and her political situation insecure. Her internal status and her international relations leave very much to be desired. She needs material construction and educational advancement. But of all her needs the greatest is a *regenerated national soul*. Her people must be brought from despair into hope and confidence, from passivity into participation. A little over a century ago, right under French occupation, Fichte declared from Berlin to the German nation, "Take courage. The national catastrophe is the national hope!" To turn the stumbling block into a stepping stone in China, nothing seems more effective than the rural reconstruction movement. There is no time for argument. The

work is actually begun. It is spreading like wild fire. Its bugle call has wakened a slumbering public and is gathering the best of minds and hearts, especially from among the young. Educated people used to the convenience and comforts of urban life have forsaken it all to join the ranks of the new army. There is true sacrifice and service in love. The present accomplishment is considerable; its future development must be tremendous. The momentum impresses one with the omen of the birth of a new nation, new and yet rooted in the best of her ancient heritage. Here at last is a true renaissance of a great ancient people and civilization. And such a movement, though without creeds or rituals, is essentially religious and spiritual.

VI. Christianity and the Rural Reconstruction Movement

Against this background and nature of the national rural reconstruction movement in China, the place and contribution of Christianity ought to be obvious. Christianity began as a religion of the meek and lowly. Jesus' immediate followers consisted of farmers and fishermen. One of his most beautiful parables was that of the sower and the seed. He drew to him those in sorrow and heavy laden, and he placed on them his yoke which was light and easy. Christianity has always been the champion of the oppressed. Its gospel is the gospel of life abundant; and its faith is the faith in the Kingdom of God. It is a popular religion; it is meant for the many. It is the fountain spring of life and power and it gives sustenance in disappointment and failure. It is in a special sense the religion for rural China, though of course it is a universal religion.

When the propagation of Christianity in China began, it was carried on mostly in the rural field. Even now the rural church is probably the most considerable of any one force engaged in rural work in China. Much endeavor and sacrifice have been put into this development. The ministry and spirit of many of the country pastors and missionaries—notably the China Inland Mission members as a group—is something which it is neither for us to add to nor subtract from. But with growing influence Christianity in China began to become respectable. It laid rather undue emphasis on identifying itself with the upper classes. The great number of Christian colleges and universities is a case in point. Partly because of this shifted emphasis and partly because of the lack of proper methods, the results of Christian rural work are not encouraging despite their scope and history. Of course Christianity in China in general has suffered many setbacks during the last few years. But the practice of preaching the gospel pure and simple to a village audience, whose immediate concern is the wherewithal for food and clothing, is not going to thrive under any circumstance. It was disheartening for one, to whom both the cause of Christianity and that of the rural movement are dear, to observe that at the National Rural Work Conference described above, the Christian Church made itself conspicuous by its absence although it held a similar national conference of its own some eighteen months before. This incident helps to illustrate the lack of systematic attention and planning on the part of the Christian Church along this once its most important field of activity.

The present counsel is not, however, to desert the rural field because of meagre results, but to renew and concentrate the Christian forces in this direction. While not insisting on any curtailment elsewhere, it should be said that the rural field is worthy of all the support at hand. Not only does the rural movement need Christianity, but any religion or doctrine that desires a place in the life of China tomorrow must be able to grip her rural population today. This is my conviction, at least, for new China must, in the nature of the case, be a nation built on regenerated rural communities.

The Christian resources of course have been very much reduced, but when gathered together and organized in one coherent direction they are still considerable. If all the funds and facilities and manpower within the Christian fold were mustered for the service of the rural movement it would help to write a new history for China as well as for the Christian cause therein.

VII. Christian Education and the Rural Reconstruction Movement

In so far as the element of personnel seems to be the most central in the rural reconstruction movement, and in so far as it is mainly through the personal qualities that religion makes its best contribution, Christian education has a special part to play in the total picture. The need of personnel adequately trained in spirit and technic for rural service will soon be greatly magnified as the national organizations get ready to carry out their plans. And unless this need is immediately filled, all local projects will have to continue to work under a handicap while any nation-wide undertaking will be doomed to failure. The Christian colleges and schools and seminaries should take on themselves the responsibility to supply manpower for the use of the consolidated Christian forces. They should realize the challenge and opportunity offered by the movement in general. In fact an increasing number of students are becoming interested and will probably soon ask for organized training courses. Christianity has been the pioneer in several fields in the modern life of China, for instance, the introduction of scientific medicine and modern education, especially popular educational opportunities for women. May it be found still alert and not wanting when the call of the time is for rural service. A few of the Christian institutions might to advantage make this training a specialty and thereby distinguish themselves and make themselves indispensable to China. It is to be expected that a considerable number of schools and colleges, government and private, will in the near future follow the lead, but Christian institutions should not lose the opportunity to take that lead. The present-day rural worker in China should have many of the qualities of the American pioneer and the Christian missionary. The Christian educational institutions, because of their special connections and ideals should be expected to turn out many a Chinese Daniel Boone and Albert Schweitzer, Morrison and Grundvig.

The rural emphasis in education should be regarded as a direction rather than a department. Within this general scope, students interested could specialize in education or economics, medicine or

agriculture, home economics or local government. Such a variety of training would be worthy of any Christian institution, and could hardly be properly undertaken by any one by itself. There should be no misunderstanding that such training could be conducted cheaply or primitively. In fact it justifies and requires the investment of all present resources. Men of the highest intellectual calibre ought to be enlisted to conduct the training which must go hand in hand with research and experimentation, activities appropriate to any institution of higher learning. A few institutions alert and brave enough to take up this experiment will surely be entering a new and significant epoch in their own development and may even redirect the educational currents in the nation.

Among the Chinese students of today, there is plenty of honest desire to do something really worthwhile and significant for the welfare of their nation, even though it be hard and bitter. It should be granted that a good many youths have turned Communists as a result of this worthy motive, because they see nothing else challenging and thrilling on the horizon. It is hoped that this new effort and educational opportunity along the lines of rural reconstruction will result in the finding of the deepest springs in the personality of many a youth, and in releasing them for the achievement of a noble life for the students themselves and of increased happiness for their less fortunate brethren. Here at last is a concrete and constructive project deserving the effort of the best minds and energies and with plenty of hardship and pathos to lift it above the realm of the ordinary.

About half a century ago, the foreign missions offered the occasion for the organization in America of the highly significant Student Volunteer Movement. Hundreds of young men and young women have accepted the call and gone to the far corners of the earth to administer to the needs of their fellowmen and to preach the gospel of God. The cause of rural reconstruction in China today has a magnitude and meaning at least comparable to that of the foreign missions of that time. It is predicted and urged, if necessary, that a similar movement will arise from among the Chinese Christian students. Because of its vagueness, the very name with its abbreviations of "S.V.M." might be borrowed for tradition and atmosphere. While there should be a national organization, real strength should be found in the individual bands in the colleges and schools. Men and women would draw to each other for this purpose. Three to six members would form one band. They would make mutual pledge of their intentions and offer mutual encouragement. They would prepare themselves on the principle of division of labour. For instance, the girls might specialize in home economics and public nursing while the men take up education, agriculture and medicine. As they get prepared and as opportunities offer themselves, they would go out band by band as light and salt for rural communities. They might even marry and thereby consolidate their fellowship and their service to their neighbours! They might in this way find a concrete and constructive expression of the noblest, highest, and best that is in them.

In consideration of space this article has to be written in general terms. Several of the paragraphs deserve considerable expansion. It is hoped, however, that the central idea is clear. China is undergoing an extremely difficult period—a crisis. The way out lies in the movement for national rural reconstruction. This movement is not to be regarded as one of several fields of activity and therefore as of only equal importance with them, but the foundation for further national development along any line. In its essential nature the movement is spiritual and religious. In it Christianity faces a challenge. Its best contribution will be made through the Christian spirit and personality of the rural workers, i.e. through its educational program and activity. If Christianity and Christian education in China are still alert and alive to the call of the time, it is hoped that the rural reconstruction movement may be provided with the necessary trained workers imbued with the Christian spirit, that the students in the Christian institutions may be inspired and enabled to give a constructive expression to their patriotism and religion, that the Christian institutions may in a definite way realize their respective mottos of truth, love and service, and that the New China may really be a "China for Christ."

Work Among Chinese in the Philippines

E. K. HIGDON

CHINESE live everywhere in the Philippine Islands. They occupy a large section of the city of Manila. They conduct all kinds of stores in provincial capitals and other important towns. They have penetrated into the most remote parts of the archipelago. They do eighty-five percent of the retail business of the Philippines.

In January 1934, I made a trip into the interior of Mindanao. Leaving Manila early one morning, I flew 500 miles and then went twenty by bus. That night I was entertained in the lovely home of a Chinese doctor. She and her Filipino husband, both physicians, direct a mission hospital. The next day at the end of a seventy-mile journey, I had to make telegraphic arrangements for a launch. I sent the telegram to a Chinese merchant in a little place forty miles away. Two days later in the home of a missionary friend, I enjoyed hospitality made possible by the varied stock of food-stuffs offered at the Chinese grocery. From the comforts of this home, I struck off into the "wilds" on a hundred-mile hike. In an isolated non-Christian village, I needed some small change for my carriers. My host sent me to the Chinese shopkeeper. A few days later, in a pouring rain and through mud and water often knee deep, I had plodded along mile after mile over a trail where there were no houses, no people, no signs of life except my Bogobo carrier and guide when in the distance on the plain, I saw a low-lying house. I supposed that an adventurous Filipino homesteader had staked out his claim there. I decided to ask for shelter under which to eat my cold lunch. It turned out to be a combined home and store and the owner a Chinese lady. That night after ten and a half hours

on the trail, I sat down in a store and restaurant to an excellent supper prepared by the Chinese owner-cook.

The exact Chinese population of the Philippines is not known. Thousands of them have married Filipino women. In some cases the children are listed as Filipinos, in others, as Chinese. That adds to the difficulty of securing accurate statistics. As no census has been taken in the Philippines since 1918, the only figures available are estimates. These vary from 75,000 to 120,000. At the Chinese consulate, they think 100,000 fairly accurate. A third of this number lives in Manila, and another third on the island of Luzon. That leaves about 35,000 distributed throughout the remaining islands. A large majority come from South Fukien.

Chinese Christian work in the Philippines has had its ups and downs. Immigrants to these fair shores in the Spanish days could gain entry only by professing Christianity. Tradition says the priests lined up the Chinese along the waterfront and sprinkled them by the hundreds. Thus they become nominal Christians for commercial purposes. Many years after American rule had repealed the decree of compulsory Christianity, a prominent Chinese banker told me that hundreds of his countrymen had become Roman Catholics because of the social prestige and business contacts church membership afforded. Of course, many others have had more praiseworthy motives. Catholics outnumber Protestants in the entire population about fifty to one. The same ratio hardly holds for Chinese Christians.

The first Protestant work among Chinese here was undertaken in Manila by the Methodist Episcopal mission soon after the American occupation. A congregation was assembled and Mr. Beng Ga Pay, a graduate of the Anglo-Chinese College in Foochow, was engaged to shepherd the group. In 1905 a night school was organized. The congregation continued to meet under Methodist care until 1907 when it was transferred to the Protestant Episcopal Mission. Mr. Pay was later ordained to the diaconate. In the meantime the Presbyterian mission attempted to form a Chinese church but without much success.

In 1901 or 1902 Bishop Brent consulted with representatives of the other missions in Manila about a unified approach to the Chinese needs and in December 1902, sent for the Rev. H. E. Studley, a Presbyterian missionary in South Fukien, to come to Manila to confer regarding the work. Mr. Studley returned to Amoy and did not come back to the Philippines until October 1903. He then set about to carry out the bishop's purpose "to gather all sorts and conditions of Christians who had no stated place of worship and to weld them into one body which should be a powerful agent for the conversion of the Chinese community into a Christian community."

Of the less than twenty who attended the first service none had ever seen the Chinese prayer book. Anglicans, Roman Catholics, Presbyterians, Congregationalists, Methodists and English Wesleyans worshipped together that day. The majority of them had been attendants at a Presbyterian Filipino church and welcomed the

opportunity to hear a sermon in their own language. Thus St. Stephen's had its beginnings. It grew steadily. By the fall of 1920, two hundred and thirty-four persons had been confirmed, seventy-two of whom had come from various Protestant denominations and twenty-three from the Roman Catholic church. Less than a decade later the priest in charge reported that 682 had been baptized at St. Stephen's. Nearly thirty years after the first service St. Peter's parish was organized.

In 1933 St. Stephen's reported seventy-five communicants and 165 baptized members, all Fukienese. That figure is very conservative. The Rev. Henry Mattocks, missionary in charge, went on furlough early this year, (1934) leaving the congregation without a Chinese-speaking priest. The Rev. Tay Chui Lick, who had come from Singapore to minister to the church, had to proceed to China because of ill health. Late in 1933 Mr. Go Beng Un, a layworker, joined the staff. He is a student at Union Theological Seminary and gives only part time to St. Stephen's. The Holy Communion is celebrated monthly and on every saint day. St. Stephen's does not yet pay its catechist though able to do so. In 1933 the total contributed locally by the congregation was \$1,279.30, U. S. currency.

St. Peter's is the Cantonese congregation. The parish was organized in 1932. There are now eighteen communicants and forty-five baptized members. Communion is celebrated monthly and on saints' days. The church pays its incidental expenses and makes small contributions for benevolence. The total raised from local sources last year was only \$38.92, U. S. currency.

For several years Father Studley (he was ordained by Bishop Brent in 1905) has been the priest in charge at St. Peter's, assisted latterly by the Rev. Sham Hon San who had full responsibility after Mr. Studley went on furlough early in 1933.

Every Sunday afternoon a group from St. Stephen's and St. Peter's goes to the federal penitentiary to hold services.

Unfortunately the history of the other Manila Chinese congregations is the story of schisms. It is not my purpose to give the causes of these splits but one of the results is a divided approach to the Chinese community. The present combined membership of the four churches in Manila is estimated at 800 to 1000.

About twenty-five years ago, the St. Stephen's Chinese Girls' School was organized. The enrollment this year is 285. Instruction is given in both Fukienese and English. The forenoon courses include studies from kindergarten through high school. The pupils begin the study of English in the third grade and in the seventh, they do all their work in that language. In the afternoon session, the classes from kindergarten through high school are all taught in Chinese. In 1930 a complete English high school was organized but it was discontinued at the beginning of the present school year. This institution is fully self-supporting with the exception of the salary of the missionary principal. Boys to the age of ten are admitted.

The Chinese church in Cebu came into existence nearly fifteen years ago when Dr. and Mrs. George Dunlap of the Presbyterian Mission assisted in its organization. Dr. Dunlap still preaches through an interpreter once a month and Mrs. Dunlap helps in the Sunday School and trains the choir. Lay preachers deliver most of the sermons. The congregation worships in the beautiful church building on the mission compound.

In 1930 before business conditions became bad, the Chinese community was comparatively large and the church had forty members. The depression drove many back to China and the membership decreased to six. When I visited Cebu, I learned that a number had returned and the church was enjoying a prosperous period with twenty members and an attendance of thirty. But many Japanese had opened business in Cebu and the Chinese were again setting their faces toward home. So the future of that church is not at all assured.

The next oldest church is in Manila. It belongs to the Church of Christ in China. In 1929 about thirty persons separated from St. Stephen's and founded the Philippine Chinese Presbyterian Church. The congregation now has an average attendance of about seventy although it has no pastor. Presbyterian missionaries perform the sacraments and they and others do nearly all the preaching through interpreters. The Sunday school thrives, some extension work for the provinces has been undertaken and one or two members go every Sunday to the penitentiary to minister to Chinese there.

The Chinese Union Church came into existence in May 1930 as a result of a difference of opinion among leaders of the group that had formed the Presbyterian Church the previous year. The present minister is Mr. Simon Meek. Both he and Miss Ruth Chen, a Bible woman, devoted all their time to this congregation.

The Chinese Union Church has more than one hundred members and inquirers with an average attendance of seventy-five at its Sunday morning service. More than thirty children regularly attend its Sunday School classes. The Lord's Supper is celebrated weekly; "Gospel meetings" are held every Sunday evening; shop to shop visitation by Christians is a mid-week feature; the sale and distribution of the Scriptures, a regular part of the congregation's work; and there is newspaper evangelism through advertising and a daily article in the Chinese press. An aggregate of 150 persons are reached every Sunday.

Baptist missionaries belonging to an independent association have given considerable aid to the congregation and the idea has gotten abroad that it is a Baptist church. But Mr. Meek writes, "It embodies all true followers of the Lord, Jesus Christ." If it were obliged to wear a theological label, I presume it would be called a fundamentalist group.

It is evident the non-Catholic forces reach comparatively few Chinese. Outside of Manila pastors and missionaries in some communities have taken special interest in them and have attempted to

minister to their religious needs. Scriptures and other good literature have been secured for them, those who understand the dialects well enough to appreciate a worship service have been invited to attend church, and their financial aid has been solicited. But the language handicap, a rather strong race feeling, and the fact that the Chinese are widely scattered have prevented the growth of thriving congregations.

Even in the city, Chinese Christian leaders tell me, the struggle against divisions in the church, and against the all-absorbing interest in business often becomes exceedingly discouraging. But men who go to a wealthy Chinese Christian to solicit financial support for worthy projects usually come away with a check and a smile.

The Young Men's Christian Association has had liberal financial support from the Chinese community. In 1922 the Chinese Y.M.C.A. was organized. The International Committee in New York contributed \$20,000 to apply on a building that cost approximately \$50,000. The balance was raised here. This was dedicated in December 1924. It has a dormitory, restaurant, swimming pool and the usual equipment. Last year the operating budget amounted to almost \$5,000. None of this comes from the United States. Mr. Chen Mo Hua has been general secretary for the last four or five years. The membership in 1933 was about 500.

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Christianity and Politics*

J. USANG LY.

THE world would be meaningless without man; and in relation to the world man would be helpless without politics. Politics are useful to men both for good and for evil purposes. "Man is the political animal." Consciously or unconsciously man is in politics. Whether he is to be a master of politics or a slave thereof is a daily problem which, I believe, cannot easily be solved. In connection with the subject of "Christianity and Politics" this problem looms large. As I think of politics in the light of Christianity, and as I attempt to think out what would be the Christian solution to its issues, I feel that I must recall the teachings of Jesus. There is one saying which, in my opinion, should suffice to enlighten us:—"No one can serve two masters Ye cannot serve God and mammon."

Politics is a personal affair; it is also a social affair. Willingly or not, I am both the subject and object of politics. When I play politics I make it my objective; when politics play upon me, I am the objective instead. How am I to play or avoid politics? How am I going to respond if I cannot avoid it? I must think and rethink; I must act and react; not only alone but also with others. Is there any guidance that I may follow? Of course there is! There are many guidances that one may follow wherever he is. Political histories, political theories, political maxims, political ideals—in them surely one may search and research; but which of the political think-

*An address delivered at the University of Shanghai.

ers or realists involved shall I follow as my *one* master? Perhaps I shall have to compromise with several masters; but again what particular guidance shall I follow? Where is it? Shall I accept, for instance, the principle of profit and loss—or expediency? What, then, would be my loss or gain? What shall I accept as measurement or standard?

In the so-called practical politics, there are despotism, militarism, republicanism, individualism, socialism, communism, fascism and stateism. Which shall I choose for myself; and more necessarily, for my family and for my country?

To one who is Christian, the advice must be: "Look up the Bible." However, there are so many sayings in the Bible and the interpretations—commentary, theology, or doctrine—are both personal and social. Furthermore both the personal and social interpretations are numerous and often divergent. Which particular interpretation shall I adopt?

The prevalent interpretative authorities for both Christians and non-Christians are Catholicism and Protestantism. In the latter, moreover, there are fundamentalism and modernism. Which shall I approach, adopt, or respect in order to know and understand the interpretation which I can hold as mine?

Let us set aside our preference for, or prejudice against, any sectarianism. Let us take Christianity as a Christian observes it and note its relation with politics. During the last two thousand years, Christianity through sectarianism, and as a whole, influences politics—personal, national and international; and likewise politics influences Christianity, both personally and socially. We may study politics as a culture, and find the platform which embodies certain principles and policies; we may study politics as a movement, and find the government which is applying certain theories; or we may study politics as an institution and find the party which is organizing activities and thought and synthesizing aspirations and desires. In all these studies we cannot help seeing reflections of Christianity as a culture through the Bible, as a movement in the name of religion, and as an institution evident in the Church. Through politics Christianity expresses and advances itself.

Within us is endeavour; outside of us is the environment. The two act and react upon one another. Environment may be physical or social. The physical environment may be natural or artificial; the social environment either traditional or fashionable. Endeavour may result from the application of an idea or of an ideal. Both Christianity and politics are in our social environment; yet almost at the same time they are the result or expression of our endeavour. It can be readily seen how one may influence the other. There is a general assumption that Christianity has been influencing politics the more and that their relationship is not just a vice versa one. This is a subject for the student of social science to study.

Christianity as an institution is easily influenced by politics and then indirectly and gradually Christianity is influenced also as a

movement and as a culture. As an institution, Christianity is like an organism; it requires the materials of nurture. In order to be a living, active thing or, in business parlance, "a going concern," its economic wants must be satisfied. Obviously it becomes dependent. It cannot remain free. It goes on subject to economic influences, especially the influence of the rich, and so it may become subservient to wealth, capitalism or imperialism.

Indeed, like politics, Christianity can be spoiled, impaired, undermined, misunderstood, maladjusted. It has its own problem of freedom to solve; but Christianity is the crystalization of something which is eternal, immortal and indestructible. Do not confuse matter with spirit, or form with content. When you are confronted with confusion, look into the root of the matter.

The centre, the heart, the spirit, the essence of Christianity is Christ. However badly influenced Christianity is, as it has been, by sectarianism, materialism, industry and politics, Jesus Christ stands out everlastingly pure, simple, clear and true. It is through Him we can see the goodness, the potentiality and capacity of man. It is through Him we can appreciate our own nature and character. It is with His power that we can venture into politics without failing. It is in His spirit that we can come to understand our Supreme Being. He is our Master—the master of man. In the field of politics, therefore, when we are in doubt as to the attitude, or policy, or solution, or guidance which we should adopt, we need not go to sectarianism or institutionalism. We can and must go to Christ Himself. In solitude and in prayer, we can and must commune with Him.

In politics we are dealing with man—the life of man—how he actually behaves and how he should behave. What is the teaching of Christ on this question? The principle of life, according to Christ, is love. There can be no life without love as Christ Himself expresses it. Love is the principle of principles which should govern the relation of man, it is the law of God. It should be the Christian motive in politics. This is the reason why Christians should prefer peace to war, why they should advocate cooperation against conflict, why they can be loyal and loving, why they can be just and fair, why they can be honest and true, why they are always willing and able to make self-sacrifice, and why they are most sensitive to the question of right and wrong.

According to Christ, man's personal ideal is God and it follows that man's social ideal is the Brotherhood of Man. God is our Father; we are His children. Regardless of where we are in this the world of His creation, we are all brothers and sisters. Outwardly we may be very different; but inwardly we are all the same. We can and must live as His image. We are worth more or less, only in proportion to our loyalty to Him. Potentially equal, we are all entitled to His Kingdom, Power and Glory. Since we are His children, there must be love, hope and faith in ourselves, with ourselves, and for ourselves. Above all things there must be goodness, beauty and truth. And so there must be equality, liberty, and fraternity because we are His image and He is the Creator of all things.

With and for the ideal, Christ lived and died; likewise many Christians lived and died after Him; and in similar adherence to this ideal many thinkers and leaders have influenced politics. With this ideal in view, we who are living can march forward to fight for democracy, for Sun Yat-sen's "Three Principles of the People", for the humanism of Confucius, and for a world commonwealth of man!

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On Observing the Birthday of Confucius*

HU SHIH

IN our part of the country there is a proverb which is the Chinese equivalent of the Latin expression *deus ex machina*. It refers to the common practice among playwrights of producing a diety to save an impossible situation in a plot. Driven to their wits' ends during the last two years by foreign aggression, the Chinese people seem to be resorting to this time-worn device as a way out of their national difficulties. This is, after all, merely human nature. During the recent great drought in the United States, American papers appeared with pictures of women and children on their knees praying for rain. It was the western version of the prayer meetings conducted by our Taoist Primate and the Panchan Lama. Both cases are equally lamentable and excusable.

But if such psychology is both lamentable and excusable when it is manifested in the foolish acts of ignorant people, it is merely lamentable—not excusable—when it is embodied in the action of a modern government. The duty of a modern government is to use to the fullest extent modern scientific knowledge for the prevention of calamities and the accomplishment of beneficial measures for its people. There is no short-cut to such work. It has to be achieved little by little. Unfortunately, when we come to observe our political leaders today, we cannot but detect a *deus ex machina* mentality. They seem anxious to discover a short route to national salvation and to bring about a miraculous restoration of our past glories. Recently they have resurrected the commemoration of the anniversary of the birthday of Confucius, and have hurriedly announced details for memorial services. We are not surprised to see another national holiday added to the long list. But we do not understand why our government is so confident that this will spiritualize our national character and why some of our leading journalists hail it as an adequate measure to strengthen the morale and restore the self-respect of our people. Are miracles so easily wrought in this world?

We all long for the spiritualization of our national character and the strengthening of the morale and self-respect of our people. But we know that the morale and self-respect of any people cannot be lost over night. Neither can it be restored by superficial observances and the shouting of a few slogans. One of our ancient sages has

*Translation of an article published originally in *The Independent Critic* (獨立評論), Sept. 9, 1934.

said: "Etiquette and music flourish as the fruit of virtues which have accumulated through the centuries." The elaborate ceremonies performed on the twenty-seventh of August at the birthplace of Confucius, the meetings in honor of the sage held throughout the country on that date—what have they accomplished for our national character and self-respect beyond giving us one more holiday and a few more slogans and speeches?

The leading editorial of the *Ta Kung Pao* of Tientsin on the twenty-seventh of August contained the following comment:

"The last twenty years have been years of great vicissitudes and unrestrained sensual indulgence. The torrents of utilitarianism have washed away nearly all that distinguishes human life from that of the rest of the animal kingdom and have made the theory of benevolence and righteousness an object of contempt and ridicule. When a people thus loses all its self-respect, it does not require any foreign aggression to bring about its spiritual annihilation."

If this diagnosis is accurate, then the trouble with our people is only a matter of "the last twenty years". Surely an ailment with such shallow roots can be easily remedied. Unfortunately our fellow-journalist, whose opinion we have always respected, has misread history in this case. Do not novels like "Kuan Ch'ang Hsien Hsing Chi (A Glimpse Into Officialdom)" and "Erh Shih Nien Mu Tu Chih Kuai Hsien Chuang (Twenty Years of Weird Sight)" give a true picture of Chinese social and political life? If so, we have been in ill-health for at least fifty years. Are not "P'in Hua Pao Chien (A Mirror of Profligacy)" and even "Chin P'ing Mei (The Plum Vase)" also accurate reflections of Chinese social and political life? If so, we have been in a bad way for centuries. In the days of these novels, memorial services for Confucius were held every year. The Analects, the Book of Filial Piety, and the Book of the Great Learning were taught in every village, and the study and discussion of philosophy was a regular fad among scholars. But what did all these and the elaborate ritual in the temple of Confucius do to prevent the social cruelties and political corruptions of the time?

When I was a pupil in a village school thirty years ago, it was our daily custom to kowtow to Confucius at the beginning and end of each day's work. But as we look back it is difficult to say that the individual and social life of that day was on a much higher level than that of the present time; on the other hand, we can positively say that in many respects we have surpassed that age of reverence to Confucius. During the last two or three decades we have abolished eunuchs who had been with us for 3,000 years. We have wiped out foot-binding which tortured our women for 1,000 years. We have eliminated "the eight-legged essay" which enslaved our scholars for 600 years. We have rid ourselves of male prostitution which disgraced our manhood for 400-500 years. We have put an end to judicial torture which had been practised for 5,000 years. All these reforms we have accomplished without calling on Confucius for help.

In his address delivered on the twenty-seventh of August, Mr. Wang Ching-wei had to admit that Confucius did not raise any

dissenting voice against either concubinage or slavery; today not only the mistreatment of concubines and slaves, but also the kindly treatment of them, must be regarded as wrong, for the whole system of concubinage and slavery has been made illegal. Mr. Wang argued that the theory of benevolence was unchangable, but its substance and requirements might change with time. Such an argument, however, cannot explain away historical facts, and the fact is, that quite without anything to do with Confucius our ethical conceptions have evolved to the stage when the outlawry of concubinage and slavery is made possible.

It is fair to say that China has made wonderful strides in the last twenty years. The progress during these years in intelligence, morality, national spirit and character, social custom, political organization, and self-respect has surpassed any other generation in the history of the land. Of course this period has not been without its obnoxious features and weaknesses, but these cannot cancel the net gain. We are not here to deal with this large subject, but we may point out some of its outstanding phases:

1. The Overthrow of Despotism and with it all its parasitic systems—imperial concubines, eunuchs, hereditary nobles, yamen-runners, the purchase of government positions, etc.

2. The Reform of Education. There are still those superficial observers who attack the failure of our new educational system, but if they stop to think what the old system was and had to offer, they will have to admit that in quality and quantity alike, the new system has excelled the old many, many times over. On the negative side, with the old system of education have fallen the absurdities of the "eight-legged essay" and the mechanical forms of blank verse and poetry. On the positive side, the new system has as yet achieved little, but it has already increased knowledge, improved skill, reformed the written language, advanced physical education, and popularized national consciousness. These achievements could not possibly have been brought about under the old system. It was also Mr. Wang Ching-wei who remarked not long ago that in spite of our alleged respect for the principle of filial piety, insulting other people's mothers and even their ancestors and sisters in swearing was a common practice. Have you seen anyone who has had a modern primary education who has not broken away from this indigenous habit?

3. The Change of the Family System. Recent industrial, commercial, and educational developments have started the process of concentration of population in the large cities, and the first institution to be affected by this transformation is that of the family. The size of the family has been reduced. Parents, parents-in-law, and heads of clans have lost much of their ancient powers and prestige. Sons and daughters have declared their independence. The elevation of the place of women and the improvement of the marriage system that have accompanied this evolution of the family can be regarded as the greatest reform of the last 5,000 years.

4. The Reform of Social Customs. We have already referred to the abolition of foot-binding, male prostitution, judicial torture and

other reforms of a negative nature. Neither are positive developments lacking. The emancipation of women, the attempts to modernize funeral and marriage ceremonies, the enthusiasm of young people for athletics, and the extension of scientific medicine and public health work are all achievements beyond the dreams of our ancient sages.

5. New Experiments in Political Organization. This is the direct result of the passing of despotic government. Not all these experiments have been successful, but many of them, such as our modernized judicial, police, and military systems, and the evolution from a yamen-centred to a scholar-centred governmental machinery, have produced unusually satisfactory results. Only when we are in the midst of a situation, our prejudices often blind us to the facts. The truth of the matter is, that our recently promulgated civil law, which embodies many important improvements, is in itself quite a bloodless revolution.

These are indisputable historical facts. They are all advances made in the last twenty years without the help of Confucius. The success of the revolution and the achievement of modernization are to be found in these facts. But alas! Our reform and revolutionary leaders who have made strenuous efforts and run great risks in order to bring about in twenty years such developments as excel all the great works of our ancient sages and emperors, have at last become so bewitched by the antiquated teachings of dead books that instead of recognizing the results of their own work, they deplore the passing of the good old days, and look to the tottering and thorn-covered temple of Confucius for the protection of their land and the preservation of their race!

I am interrupted at this juncture by someone who thinks I have gone too far afield. "What they are after," he said, "is character-building and self-confidence of the people. Has there been any progress along these lines during the last twenty years? Can these be achieved without the assistance of Confucius?"

What is character? Character is the sum total of one's habits and behavior. What is confidence? Confidence is the courage to be positive about an unknown future. At this time when the habits and behavior of men are exposed to the influence of forces both old and new, and trends of thought both western and Chinese, it is very difficult to decide which combination of forces produces which type of character. But without any hesitation we can say that just because the leaders of this age have lived in a new world and under new currents of thought, they have surpassed their predecessors in thoroughness of thought, richness of knowledge, magnanimity of attitude, freedom of action, and sublimity of character. Take Sun Yat-sen and Tseng Kuo-fan. In classical scholarship, in polish and worldly wisdom, and in punctiliousness in little things, Dr. Sun was excelled by Tseng Kuo-fan. Nevertheless in courage of thought, greatness of personality and fearless action, the revolutionary leader has greatly surpassed the philosopher statesman. According to my observations during the last decade or two, the personalities of those

who have been most influenced by the culture of the new world not only compare favorably with those of the great men of any other age, but have not infrequently excelled them. Those belonging to the older generation like Messrs. Kao Meng-tan, Chang Yuen-chi, Ts'ai Yuen-p'ei, Wu Chih-hui, and Chang Po-ling, and those of my own generation like Messrs. Y. T. Tsur, Li Szu-kuang, Wung Wen-hao, and Chiang Chiang-tso, have all shown a respect-provoking character for which it would be difficult to draw any parallel among our sages in the past. This new type of character which can only be produced by this new age, adds much to the glory of the age that produces it.

When we think of the great personalities of the past, we naturally think of such people as Yo Fei, Wen T'ien-hsiang, and the martyrs of the "Tung Lin School" towards the end of the Ming Dynasty. But why don't we think of those who have laid down their lives for the cause of revolution during the last two or three decades? Aside from those martyrs who have won for themselves special recognition in the form of national holidays, there have been those who gave their lives to the revolution against the Manchus; those who died for the Nationalist and Communist revolutions; and those who made the supreme sacrifice two years ago in resisting the invading Japanese in Shanghai and near the Great Wall. The causes served by these people are infinitely greater than those served by the Ming martyrs. The Ming martyrs devoted their lives to trivial issues whose significance did not extend beyond the four walls of the imperial palace. These modern patriots aimed at the liberation of all the people and the freedom and equality of the whole nation, sometimes even of all mankind. When we think of these youths who made such noble sacrifices for such noble causes, we cannot but bow our heads as an expression of the deepest respect for them. We cannot but praise this generation which has exhibited the highest spiritual character and the strongest self-respect in our history. Men gave their lives to their country and the principles they believed to be true. Is greater faith than this found anywhere?

Those who curse this age as an age of unrestricted sensual indulgence and sub-human immorality have not known this age at all. They are blind to the progress of the last twenty years and have failed to see the value of the causes for which thousands of youths have shed their blood.

Oh! You revolutionaries of little faith! You say you believe in revolution, but you refuse to recognize the progress of the last twenty years—the very thing which your revolution has made possible. We do not owe this progress to Confucius. We owe it to the revolution, to the willingness of our people to accept the new civilization of a new world. Our hope lies in the future, and we shall never meet with success by turning back the wheels of progress.

The thing with which you are most disgusted, the sensual indulgence of the present time, is nothing but the inevitable by-product of any revolutionary era. It only shows that the revolution

has not yet reached its goal. We still need to go on, but Confucius will never help us to get there, and no backward step will ever lead us to that golden age of virtues which has never been in existence. Pain is inevitable in giving birth to a child. How much more of it must we expect in the re-birth of a whole nation and the renaissance of a whole civilization? This is no time to get discouraged. Let us go forward!

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Social Responsibility of Chinese Christian Community*

RONALD HONGKONG.

WHEN St. Peter and St. Paul laboured in Rome to add daily to the Church those who should be saved, they had no conception that they were laying foundation stones for a new social order in Europe. Nor did the early missionaries to China guess how large a share they were to have in overthrowing the Manchu Dynasty.

But we dare not in these days blind ourselves to the effect of the Christian Movement upon the changing social order of China. We have a responsibility to the Chinese people and to her leaders who are members of the Body of Christ, which we dare not ignore.

My concern is not with the advocacy of any particular social order: it is rather that we should endeavour to understand what is happening, and so understanding should go forward with our eyes open, taking a conscious and deliberate part in changes that will have enormous effect on China and the world.

Changing "the basis of security."

The family is not just a system, or a habit or a religion in China. It is something much more fundamental. *It is the basis of economic security.* Economic security is not an idea of the economist or the politician, but an every day experience of countless individuals. Economic security is the basis of every man's life. I know from my work in England what it means to be on "a day's notice." I have seen what it means when a Father brings his tools home to face unemployment which lasts for years. Change the basis in individual economic security in a nation and you have changed it more profoundly than politicians can ever change it. It is my firm belief that there would be no nazism, fascism or communism if the workers in Germany, Italy and Russia had the security British workers have in the joint working of unemployment and health insurances, the co-operative movement, and the trades unions. The family basis of economic security in China is being changed in at least three ways.

(1) In country villages it is being changed by the growing poverty of the villages. I have seen in South China the process at

*Address given to Shanghai Missionary Association.

work by which the larger and stronger villages gradually possess the fields of the smaller and weaker villages and of the weaker families in the large villages. The money pours into the small town and the big city—into shops and banks. *The power of the country family to provide any measure of security for its members is growing weaker every day.*

(2) In the towns a similar process is taking place. Town life encourages the development of the western small family. I have been much struck, for example, by the rapid *increase in individual life insurance* by my Chinese friends—evidence that they look for a basis, other than the old family, for security for wife and children. The money that goes to the insurance society means also so much less for the old family away in some country place. Town life also encourages by the needs of industry a new poor, as much cut off from the security provided by the old family, as their wealthier fellow townsmen, but without the wealthy men's opportunity for a new basis of security by individual efforts.

(3) The third change is not so immediately apparent, but it may in the end have the most far-reaching result. Family life both in China and the West has been made possible by *limiting the freedom of women*. It is easy to jibe at the young housewife in America or Europe who refuses to dust, wash and cook every day for perhaps one man and one child. But the plain fact is that if a woman is to keep pace as a friend and comrade with her husband, she cannot, unless she is a genius, give as much time as her grandmother did to domesticity. What freedom of women will mean in the future for the Chinese family no one can tell. But it is the biggest threat of all to China's old basis of economic security.

The Christian Movement is increasing this tension.

These changes in China's economic security are creating a tension in the lives of individuals in numbers which must be increasing every day. And *the Christian Movement is in each case aggravating the tension*; we Christians have, therefore, a special responsibility.

I will speak only of things I have seen.

(1) *In village life.* I have myself agreed when the elders of a small village asked that a very intelligent orphan lad might go to our school in Canton. In how many thousand villages has not the Christian Church provided such an "opportunity" for bright children? In how many dozen cases—(if as many as one dozen)—throughout China has the bright boy found his way back to the village? We have helped to drain the ability of the villages into the town and so have aggravated the economic drain, by depriving the poorer villages of their only chance of recuperation—intelligent leadership.

(2) *In town life.* It is only necessary to mention our town churches to see how the Christian Movement has encouraged the

development of the modern small-family-town-resident. I can think of two such Christian men who in the last few months have gone into the life insurance business. There is no smoke without fire.

(3) In the freedom of women. We shall betray Our Lord if we do not continue as we have begun to be the greatest single agent for the freedom of women in China. Are not many of our best young Christian mothers finding exactly the same conflict between domesticity and comradeship that is now a commonplace in the West?

Solution.

I do not know what the solution is. I do know that the Christian Movement must be devoted and courageous in practical experiments of all kinds. Christian socialism is essentially scientific, and not utopian. It depends on practical experiments leading to more experiments and so to certain knowledge as to how in fact a new basis of security can be achieved.

I conclude with three practical comments.

(1) In dealing recently with a Christian who has taken a second wife, he talked freely about his family responsibilities. I told him that when he joined the Christian Church he joined a new family. But I knew as I said it that if that man developed tuberculosis and lost his work, *his old family would accept a responsibility for him and his children, which we in the Christian Church are not organised to take.*

(2) As a clergyman who has served in the English Church, I am a member of the Clergy Pension Scheme. My nominal salary is now twice what it was when I was in England. I therefore contribute twice as much to the Pension Scheme. At seventy I will only draw the same pension as those who have never paid even as much as I was paying when in England. Clerical salaries vary considerably in England. Pension contributions vary with salary, but the pension is the same for all. In other words we have a basis for security which depends on our Christian family membership and not on our individual efforts.

I have been trying to find a group of Chinese Christians willing to develop a similar system of "Christian Family Security", but have not yet succeeded. *We want significant experiments however limited along these lines.*

(3) Are we right in suggesting that the Christian Church is to the old family system of China what it was in the first instance to the old national system of the Jews? Jesus made a new Israel, and sealed it by a New Covenant. Membership in the New Israel did not depend on nationality. There was in it neither Jew nor Greek.

Peter and Paul and their contemporaries laid the foundation stone of a new social order in Europe because those who were

added to the Church found in it a new basis for economic security. If their own family left them to starve, Christians could always find food, shelter and fellowship with their fellow Christians.

We could make no bigger mistake than to try and copy the first century Christians. The twentieth century Christian Movement is quite different from the first century movement. History does not repeat itself. The first century was a stage in development. We are different because we have developed out of that stage.

But we cannot continue blindly aggravating a situation which is putting an intolerable strain on countless of our Christian members. The heart of the problem of self-support lies here. Till the Church takes over from the family a larger share of the responsibility for security of its members, church contributions will remain an *unreal* demand. There is no social Gospel, but the Gospel demands a social life.

The way.

There is one certain way for Christians. It is not economic, political, intellectual, rational, idealistic, or pragmatic. It is that we should find the heart of every real need and then meet it without fear—not as Our Lord did in Galilee nineteen hundred years ago—but as His Living Spirit shows us the way here in China in 1934.

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Religion In A Manchurian City

F. S. DRAKE

(Continued from *Chinese Recorder*, February, 1935, page 111.)

III. THE TAO TÊ HUI (道德會) OR "ETHICAL SOCIETY"

FROM the Buddhist monastery in Liaoyang—the Chin Yin K'u—I passed to the Tao Tê Hui (道德會). This represents an attempt of earnest-minded scholarly men of the old school to amend society and develop character on Confucian lines; its plant and equipment are of the simplest: a long narrow hall furnished with simple benches for lectures, and a double room for office, guest-room and staff. Its work also is simple, and consists in lecturing on moral subjects twice a day, and in teaching; in particular, it has some kind of school or class for girls, the purpose of which is to teach the duties of motherhood and the home.

The teaching of the Tao Tê Hui is based upon Confucius and Mencius (孔孟), although, as I shall show below, elements from other sources have also crept in, and its faith is that if all classes of people are taught their several duties (人道), the natural and supernatural words (天道) will adjust themselves.

The Tao Tê Hui in Liaoyang has some 250 members; there are some forty or fifty similar associations in Manchuria, the headquarters being in the new capital Hsin-ching (新京—Ch'ang-ch'un). In the Liaoyang society a small book in large type, entitled "Discourses

upon Cultivating the Character and Regulating the Home" (修齊語錄), is in use as the basis of teaching, and a summary of it may reveal the views of the society and its adherents.

The preface speaks of the author as being one Wang Fêng-i (王鳳儀) of Ch'ao-yang (朝陽), who realising that the present world is in confusion, and that the hope of society lies in regulating family life, and in developing moral character, opened lecture halls (會場) and schools (義學)—especially schools for girls—and wrote this book, or rather had it written down from his oral instruction, in the year 1927. This Wang Fêng-i is spoken of as being the originator of the activities of the Tao Tê Hui movement, which later grew into an organized society.

The book opens with a description of the importance of controlling the body (身) by means of the higher powers of the heart (心) and of the Nature (性). It then speaks of the heart or mind (心)—(which is the meeting place of the negative and positive influences the yin and the yang)—and shows how by removing selfish desires from it, the positive influence (yang) will overcome the negative influence (yin), and the mind will escape from the process of transmigration and attain the Unexcelled True Intelligence (無上正覺). In this section free use is made of Buddhist psychology, besides references to the theory of the yin and the yang (陰陽) and the Five Agents (五行) which are afterwards much employed by the author.

Next follows a discussion of Human Nature (性), which is viewed under three different aspects: first there is man's "celestial nature" (天性), or original nature, which is the nature to which Mencius referred in his statement that man's nature was good (性善); then there is "man's nature as conditioned by the quality of the ether with which he was endowed at birth" (氣稟性), that is to say his "inherited nature", retaining the good and bad qualities derived from his parentage, which is identified with the "nature cramped by the etherial endowment of Chü Hsi (氣稟所拘);⁹ and lastly there is the "acquired nature" (習性), which is due to the individual's own surrender to his lusts and desires; this is identified with the "nature obscured by creaturely desire" of Chü Hsi (物欲所蔽)¹⁰ and the "blue and yellow dye" of Mo Ti (染於蒼則蒼, 染於黃則黃).

The "acquired nature" is easy to change, the "inherited nature" difficult; but the evil influences from both cooperate, attacking man from without and from within; if man can for a moment cut off the evil influences of his "acquired nature", so that the "inherited nature" has no reinforcements from without; and if he can purify a little the grossness of his "etherial endowment", then a ray of light will gradually shine from his "original pure nature"; if this is nourished with the moral virtues of love, righteousness, reverence, wisdom and truth (仁義禮智信); then the yang will advance, the

9. Bruce, *Philosophy of Human Nature*, p. 92 section 14.

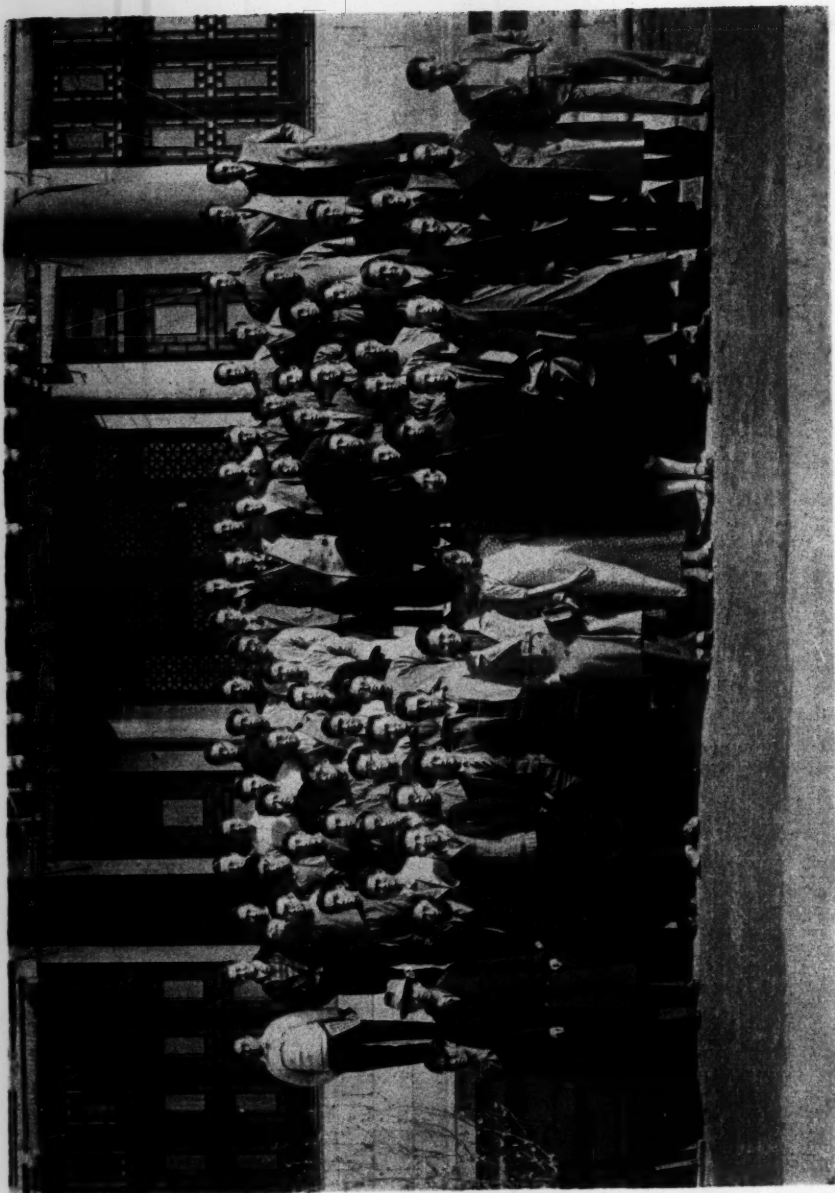
10. Bruce, P. of H. N. p. 64 section 9.



PRACTICAL STUDENT TRAINING

Top:—Students from Yenching University, Peiping on the way to visit factories and workshops in Tangku and Tientsin.

Bottom:—Students from the Departments of Sociology and Social Work, Yenching University, on a visit to primitive coal mines at Mentekou, Western Hills, Peiping.



PRACTICAL STUDENT TRAINING.
*Students of Political Science, Economics, Sociology and Social Work in College
of Public Affairs, Yenching University, Peiping.*

yin will retreat, and man will recover the original quality of his true nature. Let this treatment of man's conflict with inherent evil be compared with Paul's exposition of his experience in the 7th chapter of Romans, and further comment will be unnecessary.

The book then treats of Ming (命), the "Decree". This also it differentiates, as the "Decree of Heaven" (天命) of the Doctrine of the Mean (中庸), from which are derived the specific qualities of man's nature; and "Destiny" (宿命), which is due to the differences in the quality of the Ether with which men are endowed, and which determines a man's rank and wealth. Although in a sense "Destiny" may also be regarded as a reflexion of the "Decree of Heaven", so that there is usually some correspondence between the quality of a man's nature and his position in life.

This idea is further developed by means of the Buddhist doctrine of transmigration, by which evil conditions in this life depend upon evil actions, that is actions based upon the Five Skandhas (五蘊), the five attributes of every human being, forms, (色), perception, (受) consciousness, (想) action, (行) and knowledge, (識) by which karma (業力) is accumulated; karma being identified with "evil destiny" (陰命). Thus "evil destiny" is ultimately derived from one's own evil nature (陰性); the final outcome being birth in one of the Three Orders of Evil Beings of Buddhism (三惡道)—Hades (地獄), Prêtas or Hungry Demons (餓鬼) and Animals (畜生).

This is followed by a quotation from Mencius¹¹ to the effect that man must regulate his own lower nature in accordance with the Decree of Heaven, and develop his moral nature as a self-determining being, and not as one bound by Fate.

The next section is somewhat longer, but is of less interest to the western reader. It consists of a classification of human character according to the predominance in each person of one or other of the Five Agents (五行): wood, metal, water fire, and earth (金木水火土.), from which the good and bad qualities of men and women are derived, and which can in consequence be correlated with the Five Cardinal Virtues (仁義禮智信). A just understanding of this physical and moral composition of oneself and of one's fellows is the first step towards attaining a true balance of character, and towards the cultivation of the good and the eradication of the evil. The process is accomplished by the proper use of the various Agents, which are mutually antagonistic or mutually helpful according to their different characters.

There follows a quotation from the ancient medical treatise (黃帝內經素問) correlating the Five Agents with the points of the compass, the parts of the body, tastes, colours and the passions; and a note to the effect that this is a kind of physical science, the source from which Chinese culture has developed.

11. Bk. VII, pt 2, c. 24.

The third section of the book is an application of the doctrine of the Five Agents to the position, character and duties of the chief members of the household. Thus, the grandparents as the root and fount of the family, correspond to the Earth, their position is central, and they preside in tranquility and without effort; the father on the other hand, corresponds to Fire, his position is in the south, and he is the light of the family, ruling by his spirit and energy; the mother corresponds to Water, and her place is in the north; she is yielding and all-enduring as water and all-embracing as the sea; the elder brothers correspond to Wood, and are placed in the east; they are the pillars and support of the family, and exercise their function in benevolent love; the young girls correspond to Metal and their position is in the west; their work is to perform their duties with scrupulous exactness, without weariness and without self-will.

The fourth section is devoted to the type of teaching that children should receive at different stages of their development: (1) fundamental teaching (根本教)—the character of the parents, upon which the character of the children depends; (2) pre-natal teaching (胎教)—the mother during pregnancy should be protected from all evil sights, smells, sounds, words etc.; (3) swaddling-clothes' teaching (襁褓教)—during the first and second year the essential is the care of health; (4) teaching in infancy (嬰兒教)—during the second and third years there should be attention to food, clothes, bedding, cleanliness, protection from insects etc., formation of habits, especially of obedience; (5) teaching in childhood (兒童教育)—from the third year to the thirteenth and fourteenth years, there should be wise use and direction of the child's love of activity, curiosity, powers of imagination, memory, attention, imitation, susceptibility to suggestion, love of repaying kindness and love of collecting etc.; there should also be attention to appropriate punishments. The compiler's note proceeds to speak of China as possessing a deep-seated home education, as part of the large family system, and as the basis of education in school and society.

Section five gives direct instruction regarding the duties of the several members of the family:—(1) the duties of sons (兒子道.); (2) the duties of daughters (姑娘道); (3) of daughters-in-law (媳婦道); (4) of the mother (老太太道); (5) of a step-mother (繼母道); (6) the duties of motherhood on the part of the chief wife and of secondary wives (嫡母庶母道); (7) the relationship of husband and wife (夫婦道); (8) the duties of widows (孀婦道).

The last three sections repeat a good deal of what has gone before. Section six deals with the relationships between (1) the chief wife and secondary wives; (2) father and son; (3) brothers; (4) brothers' wives (妯娌); (5) a husband's sisters and his wife (姑嫂); and (6) mother-in-law and daughter-in-law.

Section seven treats of:—(1) the Five Poisons (五毒)—hatred, resentment, vexation, anger, irritation (恨怨惱怒煩); (2) the Four Faculties (四界)—body, the natural mind, the higher mind and the will (身心意志). These are explained first in terms of the

Great Learning, (where they correspond to "the cultivation of the person, the rectification of the heart, the making Sincere the thoughts and the extension of knowledge" (修身, 正心, 誠意, 致知) and of the Doctrine of the Mean, and finally in Buddhist terms. Thus, the (意) or "higher mind," in contrast to the "much thought and much care" (多思多慮) of the "natural mind" (心), is explained as the "entire sincerity" (至誠) of the Doctrine of the Mean,¹² that "without any movement produces changes, and without any effort accomplishes its ends". The connection is supplied by the Great Learning¹³ "to be sincere in their thoughts." And this is identified in its final achievement with the well-known Buddhist refrain of the Diamond Scripture with no concept of self, no concept of others, no concept of the multitude of beings, no concept of continued existence." (金剛經—無我相, 無人相, 無衆生相, 無壽相). So also the "will" (志) is explained as the 止於至善 and 知止而后有定, "to rest in the highest excellence" and "the point where to rest being known, the object of pursuit is determined" of the Great Learning,¹⁴ and is identified in its highest reaches with the attainment of the Buddha-realm (成佛國).

Section eight (雜記), consists of notes or single aphorisms on miscellaneous moral subjects, largely repeating what has gone before, and so need not detain us here.

This brief outline may serve to show how the ethical teaching of Confucianism, with its emphasis upon the family and the individual's personal character, and especially its insistence upon the reality of the moral sense, can be and still is a power for good in Chinese society; and this value is not destroyed by its present association with an outworn cosmogony; at the same time its inadequate treatment of other aspects of man's spiritual nature still necessitates the use of Buddhist terms and ideas to express those eternal and transcendent realities which man's moral nature implies. While both Confucianism and Buddhism alike are inadequate to deal with man's moral conflict expressed in the cry: "O wretched man that I am, who shall deliver me from the body of this death?"

IV. THE TAO YÜAN (道院) "THE HALL OF RELIGION"

After visiting the Tao Tê Hui, I went to the Tao Yüan. The contrast is remarkable. Both represent movements among the cultured gentleman of the old school, and both have for their aim the curing of the ills of the world; but the one is based upon confidence in the sufficiency of moral teaching alone, without any supernatural aids; the other is based wholly upon intercourse with the supernatural.

The Tao Yüan movement was described in the *Chinese Recorder* for March 1923,¹⁵ and in spite of some developments that have taken place since, that description still holds good in the main. A chapter

12. C. 26 section 6 不動而變, 無爲而成.

13. Section 4 誠其意

14. Section 2.

15. See also *Revolution and Religion in China*, Rawlinson.

in Mr. O'Neill's *The Quest for God in China* is also devoted to the Tao Yüan. It is unnecessary therefore to do more here than refer to the particular features of the Tao Yüan in Liaoyang and Mukden.

The Tao Yüan in Liaoyang was founded about 1932. It has some 200 members (and the membership fees are sure to be high), and has leased a set of newly decorated and highly attractive premises, being several courtyards of the usual Manchurian residential type. The five sections (chien) of the large north room form an excellent hall, spotlessly clean, where the five shrines including between them the shrine of Lao Tsü (老 祖—'God') and the functions of the Six Yüan or Courts (統院, 坐院, 壇院, 經院, 慈院, 宣院) into which the Tao Yüan is divided. The shrine of the Tso Yüan (坐院), or Court of Meditation, occupies a separate 'chien' arranged with stools for regular meditation. Before each shrine is the divining table (扶 乩 機) and offerings of wine and meal, a censer and a lighted lamp. Behind these are polished brass tablets with the name of the spirit or spirits to whom the shrine is dedicated. Divination is performed by the writing of characters in a sand-tray that lies upon the table. The writing is done by two men who hold a stick about the size of a broom-handle between them, one holding each end; a small wooden finger that protrudes at right angles from the middle of the stick and that rests on the sand tray executes the writing in the sand. The man on the left is the true medium, and the writing is thought to be the work of one or other of the spirits in the court of 'God', or by 'God' Himself (老 祖), or by Confucius, Lao Tzū, Buddha, Mohammed or Christ—the founders of the Five Religions, that the Tao Yüan seeks to unite in one (五教歸一).

Divination, the first important feature of the Tao Yüan, is, therefore, the means of obtaining direct instruction, and direct replies to queries, from 'God' and the spirit-world; and with an almost childish faith the members of the Tao Yüan bring their illnesses and their problems to the divining table for solution and cure, and treasure every utterance as an oracle divine. In the Liaoyang Yüan a side-room contains a table upon which are laid in separate folders copies—printed, lithographed or mimeographed—of the latest utterances from the divining tables of the chief Tao Yüan in China and Manchuria. Perpendicular and horizontal inscriptions carved on wood, ('Pien' and 'tui tzū') are proudly shown as being written specially for their Tao Yüan by 'God' Himself.

Although differing much in refinement and culture, one is tempted to ask how this attitude differs essentially from that of the crude and illiterate who consult the 'ch'a ma' in the manner described in the section on Shamanism; and whether or not the two methods are but different expressions of that temper which made divination by the tortoise shell and the milfoil play so important a part in the religion of ancient China. In other words the Tao Yüan and the Tao Tê Hui may be the modern representatives of those two important tendencies in ancient Chinese religion—intercourse with the spirit-world through divination, and ethical teaching.

In Liaoyang, owing to the absence of "mediums" in these smaller centres, there is no regular time for divinations. There is, however, a daily service of some kind at noon. Adherents of all religions are eligible for membership. The president is a Mohammedan merchant, who is also president of the Moslem Association in the city. It would be interesting to know how he reconciles the Tao Yüan practices, services, spirit-photographs and mediating spirits with strict Moslem monotheism.

The second important feature of the Tao Yüan is its philanthropic work, carried on under the name of its child, the Red Swastika Society (紅卍字會). I hope in a later article to write something about the Tao Yüan as I have seen it in different centres, so let it suffice here to give a list of the activities already undertaken by the comparatively new Tao Yüan of Liaoyang:—free medical aid given daily, financial help given towards the medical expenses of women in confinement, loans of money without interest to needy people, burial of paupers, beggars and castaways, and a primary school now in process of organization.

The Tao Yüan in Mukden is the chief centre for all in Manchuria (東北主院); there being some forty or fifty in the four provinces, most of these being in Liaoning province, as is to be expected. It was founded some ten years ago, and has over 1,000 members. It owns extensive property, and its central buildings are truly magnificent; behind a series of the usual Chinese court-yards which provide ante-rooms and officers, rises a large three-storeyed ferro-concrete building in style and appointments like a modern hotel, richly carpeted and spotlessly clean. The central space of the ground floor is furnished with seats in a semi-circle for business meetings; in the centre a vacant chair indicates the presence of 'God'; behind the chair is an obelisk inscribed with the names of subscribers to the building, commencing with a donation of \$5,000, silver. On the first floor are the six shrines of the six Courts (六院) with the usual polished brass tablets, offerings and divining trays, and with magnificent vessels in shining brass after the fashion of ancient Chinese altar pieces. These shrines all open into a large vestibule. On the top floor are shrines with brass tablets to the Founders of the Five Religions, and to the ancestors of the members—and so the Tao Yüan makes its peace with that strongest of all the tendencies of ancient Chinese religion—ancestor worship.

In the courtyard before the main building is another court over which has been built a large glass pavilion, providing a light and airy hall for assemblies and ordinary meetings.

The philanthropic work carried on in the name of the Red Swastika Society includes:—a free dispensary where four doctors—two trained in foreign medicine, two in Chinese medicine—are daily employed; a higher primary and lower primary day school, with some 400 or 500 scholars; an industrial school where some forty or fifty older lads are taught weaving, iron and wood work; a burial corps of eight men to bury paupers, as at Liaoyang; soup kitchens, and distribution of food and clothes in time of famine; in addition

a large piece of land has just been acquired for establishing a home for cripples.

There is no regular time for divination, the twenty or thirty mediums who are employed for the whole of Manchuria being insufficient to leave any wholly attached to any one place; but services are held three times daily.

I was also informed by friends in Mukden that in another Manchurian city, K'ai-yüan (開原), psycho-therapy is practised by the Tao Yüan under the name of "Changing the nature" (化性).

V. THE MOHAMMEDANS.

Another contrast was provided by passing from the Tao Yüan in Liaoyang, with its double emphasis upon intercourse with the spirit-world and philanthropic work, with its shining tablets, altars and incense, to the bare simplicity of the Mohammedan mosque, where after their ablutions, the elders of the Moslem community one by one put on their turbans, and stood, knelt or bowed in silence amongst the wooden pillars to the unseen and absolute God.

There are some 260 families of Moslems in Liaoyang, and only one Ahung. They have a primary school of some 200 children, and a small junior school for teaching Arabic. They say they came here in the T'ang Dynasty (A.D. 618-906), presumeably as mercenaries for the T'ang emperors in their wars with the Coreans. But the Mohammedans of China have a way of saying that they came to any particular place in the T'ang dynasty, usually referring, I believe, to their coming to China. The "Liaoyang Historical Records" says they came in the beginning of the Ch'ing Dynasty, and that they are all Arabs. They have no ancient stone tablets to which to refer. They say their present mosque dates back some hundred years, and that it was much enlarged in the reign of Kwang-hsü (A.D. 1875-1908), when the present cupola—an interesting adaptation of the Chinese roof to the form of a dome—surmounted by a crescent, was built. They have recently re-built their gate and gate-houses and their baths in modern style; the latter provide a clean and attractive place where the Mohammedan grey-beards sit and chat before their daily times of worship.

VI. THE TSAI LI. (在理), Sometimes called "Vegetarians"—but the name might be translated "Adherents to Principle".

I was told that religious sects, such as the Ta Shan Chiao and the Hun Yüan Mên (混元門)¹⁶ abound in Manchuria, but the only one with which I came in contact personally was the Tsai Li. The representative of this sect that I met, was a curio dealer, with a tea-house adjoining his shop. Here some dozen amiable-looking elderly men of the small shop-keeper class were drinking tea and talking—all members of the Tsai Li society, of whom a large number are said to be in Liaoyang.

As the Tao Tê Hui and Tao Yüan are movements among the cultured class of the old school, so the Tsai Li would appear to be

16. Inglis, *Chinese Recorder*, May 1908.

a movement amongst the artisan and small shop-keeper class. The ruling principle seems to be to practise right living oneself and not to hurt others. The instances of this given were: no wine, no tobacco, and to avoid making excessive profits in business; (I hope my friend remembered this last in the small piece of jade he sold me). He said that they have no scriptures, no methods for meditation, and no religious practices, but that they venerate Buddha, not as an image, but as the Buddha of the heart; that they have no special organization or chairman, to avoid the necessity of registering with the government, but recognise the headship of the group in Mükden; that they are not interested in the claims of any particular religion, but would like to see all religions united (萬教歸一). The Chinese Encyclopedic Dictionary remarks that the numbers of this sect say, that they adhere to the principles. (在 理) of the three religions, Confucianism, Buddhism and Taoism; they hold to the Law (法) of Buddhism, cultivate the ways (行) of Taoism, and practise the ceremonies (禮) of Confucianism.

VII. THE BUDDHIST LAYMEN'S ASSOCIATION (居士林).

I have separated this account of the Buddhist Laymen's Association from the account of Monastic Buddhism given above, because whereas the latter in Liaoyang shows little enough life, the former bears all the marks of real religious seeking.¹⁷

The growing importance of Buddhist laymen (居士) as distinct from monks is one of the outstanding characteristics of Buddhism in China at the present time. There were several eminent Buddhist laymen at the commencement of the Ch'ing dynasty who may be regarded as the fore-runners of the laymen's movement; but it was not until after the middle of last century that the Buddhist laity really became an important factor. The Chinese Buddhist historian (蔣維喬) says that Buddhism was able to recover from its decline about the middle of the Ch'ing dynasty, and from the destruction wrought by the T'ai-p'ing rebellion, largely through the rise of the Buddhist laymen, although these were in turn largely stimulated by the revived strict discipline in certain monasteries of the Shan (禪) school.¹⁸

Of these laymen the most famous was Yang Wên-hui (楊文會—d. A.D. 1912) who printed Buddhist scriptures in easily usable form, and distributed them throughout the empire, established a Buddhist college, and in 1909 was elected the first president of the Buddhist Research Society (佛學研究會). Buddhist printing presses and book-shops (流通處) and Buddhist research (研究會) and lecture societies (講經會) are the chief accompaniments of the present laymen's movement, and these together with Laymen's Associations (居士林) are to be found in most large cities, and are real centres of Buddhist life and activity.

In Liaoyang the Laymen's Association has only been founded some two years. It has about 100 members. Its headquarters are

17. See *Chinese Recorder*, December 1934, page 758.

18. (中國佛教史) c. 12.

in a temple on the side of the vegetable market. Here a dozen or so members meet daily at noon to discuss informally passages from the Buddhist scriptures. They have no book-shop or lecture hall yet, but hope to establish these soon.

When I visited them, I was eagerly beset with questions about the Roman Catholics and the Seventh-Day Adventists, and their relation to Protestant Christianity. I answered these questions as fairly as I could, and in my turn plied them with questions about Buddhism. The next day, an hour before my departure from Yiaoyang, four of these men came to see me, with two questions: (1) What is true Religion? and (2) Which is the best religion? The answers I attempted elicited an interesting and spirited discussion, which left me with the sense that here was a body of men—representative no doubt of many such scattered throughout China—who were really concerned to find the answer to these two questions. And if that is the case, the duty of the Christian Church, and in particular of the missionary body, to these men of other faiths, is obvious.

VIII. CHRISTIANITY.

To complete the picture of religion in Liaoyang, as it was impressed upon my mind, I must add that during the time of these visits, the Protestant Church was conducting a Summer School for 130 young people, gathered from a large area, and every day religious life in the height, and breadth and depth of Christ was being stressed, and Christian fellowship and service enjoyed.

Not far away the spire of the Roman Catholic Church rose above the houses, and outside the walls the neat red brick and white stone church and steeple built by the Japanese Christians stood beside the tree-bordered road. In each of these centers, too, men and women were nurturing their spiritual life in communion with God.

The traveller walking down the main street and seeing only the shop-fronts, old and new, might think there was no religion in a Chinese or Manchurian city; but those who are given the opportunity of looking beneath what appears on the surface, catch a glimpse of what is passing in the hearts of men, and to them a very different picture is revealed; a picture of men and women each in their own way, and according to their own best light, seeking to know GOD, and to serve their fellow men.

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DEVOTIONAL

A Prayer For Today

FORGIVE us, generous Father of all men, for so persistently begging thee to grant us happiness, peace and safety. Not because we no longer value or desire these privileges, but because we have allowed our selfish concern with them to blind our eyes to the fact that multitudes touching our elbows cannot lift their hearts even to pray for them by reason of the heavy chains of economic slavery that drag them down. Make us discontented with

our privileges so that we can find no joy in them until we have helped dispel the fear of the scarcity of life's necessities that numbs the spirit of so many of our fellows. Endue us with willingness to have our privileges lessened in order that those deprived of them may have them restored in simple justice to them. Grant us the spirit of sharing. Free us from the ceaseless urge to possess more and more. Make us miserable over the utter misery in which our brethren, thy children, live under our very eyes.

Quicken our minds to see what we might do to dispel this misery, and nerve our hearts to dare it. Give us courage to make the economic serfdom of our fellowmen our concern. Shock our souls with realization that the economic slavery of our forgotten neighbors is in part due to our indifference. Let us find no peace until fathers, mothers and children everywhere can put a smile in the place of the tortured grimace with which they now view life and us.

We are no more worthy than they. We are in part to blame for the way their rights have been stolen. Uproot from our hearts the false notion that the fruits we have won from life and them are signs of thy specially favoring attitude towards us. For, we confess, that because we happen to be more privileged than others we have deemed ourselves better than they. Help us to see that to accept inequitable privileges complacently, as we do, is a sign that our hearts are really far from Thee. Make us determined to divide more equitably the blessings scattered freely all round thy earth. Keep us from making profit on things meant to be thy gifts to men. Let our privileges be a burden to us until all thy children share them with us.

And this we ask because there has come to us a gleam of light that reveals the possibility of a better world than the one we have helped to make. It is thy world. All men are thy children. Endue us with hunger and thirst for true brotherhood, the spirit of brotherhood that will enable each of us to find his happiness, peace and safety in that of all men. Amen.

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Our Book Table

CHILDREN OF THE YELLOW EARTH. J. Gunnar Andersson...Translated from the Swedish by Dr. E. Classen, 1934 Kegan, Paul Trench, Trubner & Co., London.

One is surprised to learn of the progress made in the study of ancient life in China during the past fifteen years. It seems that previous to the year 1920 comparatively little was known of the prehistoric period of the Chinese people, but since that time whole epoch making discoveries have been made and rich collections have thrown great light on those ancient peoples. Much more is yet to come as new discoveries are made and material already at hand is more thoroughly studied.

This fascinating volume tells in popular language just how all this has come about. The story is a delightful mixture of scientific fact and human interest material. Every missionary and every person who is at all interested in the Chinese people should read it.

Trilobites, mollusks, and mussels speak to us from their fossil haunts in the limestones, coal shales and sandstones which were deposited in the ancient seas where they lived. The great equisetals, ferns, cycads, conifers and other great leafy forms, once living in the swamps and lakes, whisper their story to the paleontologist in the rich coal seams of the north. Great creatures of the dinosaurian family appear to roar from their places of repose in the crumbling sands of places like Shantung. Then come the great reptiles and mammals of the Eocene age such as the crocodile. There are the dragon bones yielding cat-like animals, elephants, rhinoceroses and stegodons that have been taken from the desert sands.

There is a quickening of action when the mammals appear in the yellow earth of the Huang Ho and in Shantung. A tooth called Pliopithecus, discovered in South Mongolia, gives the first hint of the coming man. Then comes the Douglas Fairbanks of prehistoric man, namely, the Peking Man, in the now famous cave of Chou K'ou Tien near Peiping. This is one of the earliest, if not absolutely the earliest, of the hominids deserving the name of man. Then comes the discovery of the man of the old stone age by the Jesuit Father Licent in the Ordos Desert. He represents an era of progress since the Peking Man. Finally we meet the latest period (after a long darkness) ending in the great Yang Shao civilization that is the climax of all. On one of these sites Dr. Andersson has the following comment:

"The Tao valley with its confusion of prehistoric sites will certainly some day be regarded as one of the foremost fields of prehistoric research in the world, ranking with the rich sites of the East Mediterranean, the Nile valley and the river areas of the Tigris and the Euphrates, so also we may say without the least exaggeration that the P'an Shan district with its five cemeteries high up on the hill-top, is one of the most magnificent burial places left us by prehistoric peoples these burial places are perhaps without parallel in the history of the human race." S.S.B.

BEAUTY IN EXILE. *Shu Chiung (Mrs. Wu Lien-teh) Kelly and Walsh, Limited, Shanghai. \$5.00 (silver).*

This is the third of a series of books by the same author on three of the women of China who have won undying fame. The other two stories were primarily romantic in nature. This story contains romance but its chief note is pathos. The romance was frustrated but sublimated itself in a brave and almost cheerful bearing of the pathetic experiences born thereof. Chao Chün, the heroine, was the only child of a prefect who was reared in all the nuances and ideals of old China. She was one of those who exhale a haunting charm no matter what their time or clime. Beauty marked both her form and character. She exalted virtue above gratification and patriotism above a love that flowered a little too late. As a result she was exiled among the Hsiung-nu as the wife of a Tatar Khan. The story as told is based on much research into both the dynastic period and the customs of the Hsiung-nu. One feels throughout a touch of delicate and justified sympathy with one whose fate was very different from that of a modern Chinese woman, yet who would ornament any age.

Chao Chün was, with five hundred others, selected to be presented to the court at Ch'ang-an in order that Emperor Yüan Ti might choose therefrom, as an addition to his entourage, a maiden corresponding to one he had seen in a dream-vision. The court painter, venal and avaricious, was to paint pictures of each candidate on the basis of which the Emperor was to make his choice. Because Chao Chün would not bribe the painter he added a portentous mole to her face which enabled him so to play on the superstitious fear of the Emperor that he discarded her. In consequence Chao Chün languished for a long time in seclusion, though all her fellow-maidens had deemed her the most beautiful among them. Finally the Emperor decided to send her as a bride to a Tatar chieftain, a political gesture then in vogue. She was, in preparation therefor,

made a princess and caused to appear before the Emperor before starting on her long and bitter journey, for which a sumptuous trousseau had been prepared. The Emperor recognized in her his dream-maiden. He quickly learned of the trick played on him and her. For this the painter lost his life. Wild with his reawakened dream-love he sought to detain her for himself by offering a substitute. But the Khan's representative had already seen her. Chao Chün herself urged that the contract be carried out for the good of the Empire. With heavy-hearted reluctance Yüan Ti submitted to the inexorable urgencies of empire.

Chao Chün was well treated among the Hsiung-nu and gained a great influence over them. On the death of her first husband she was forced, in accordance with Tatar custom, to marry his successor, his son by another wife. Through it all she bore herself as a resigned but queenly and loyal woman. Copies of old pictures illuminate the story. Chao Chün was not, in any sense, an adventuress, but a gentlewoman of her time with a courageous heart and an unswerving loyalty to duty as she saw it. The story is one of personal tragedy lit up with gleams of delicate beauty and purity of spirit. Chao Chün exiled herself for the sake of an high ideal. To read about her is to understand better the story of the women of China. F.R.

I. A PAGEANT OF ASIA. *Oxford University Press, London. 21/- net.*

II. THE IDEALS OF EAST AND WEST. *Macmillan Co., New York. \$2.50 U.S. currency. Both written by Kenneth Saunders and both published in 1934. The first contains 451 pages; the second 246 pages.*

These two volumes give the mature impressions of one who has sought assiduously to understand where human ideals and aspirations criss-cross, how they compare and wherein Christian concepts surpass them. Since the author has a truly progressive mind, his conclusions in this latter regard do not belong to the past alone nor do they fit into any sectarian category. He has arrived at certain conclusions for himself though he does not claim finality for any of them.

Religion, someone has said, is always related to a particular civilization. That being measurably true, it follows that when a religion or philosophy wends its way from one civilization to another, the incoming civilization will be stamped by the one already going on. That point is specially developed in these volumes in connection with Japan, as its present civilization is more the product of China's heritage than is any other civilization presented by the author the fruit of an incoming civilization, unless the European-Christian civilization is related in equal measure to that of the Hebrews, Greeks and Romans.

The larger volume is, indeed, a pageant of outstanding men and women and their contributions to the life of their peoples. It is a stirring story! At times the march forward is gay with color and beauty; at others, fraught with strife and bloodshed. Through it all, one gathers that beauty of depiction or thinking is usually the product of either a leisurely age or at least of those endowed with leisure. Creators of beauty and high ideals generally accepted as inevitable the plight of those who knew little leisure, toiled under unlightened burdens and so rarely had time or energy to produce beautiful things. In regard to the latter, our age is starting out to build a new civilization and hence may have to evolve a new type of religion, since the two are somewhat closely related; but with this phase of history the author does not deal as he stops with each people concerned on the borders of the modern age, except in the case of Christianity.

The second and smaller volume is to some extent a repetition of the first and larger one, this latter having been actually written largely between 1926 and 1928. Both deal with India, China and Japan. In regard to these fields,

the smaller volume is evidently mainly a condensation of what is given in the larger one. There is certainly considerable overlapping of material. The smaller volume, however, which limits itself to the field of ethical ideals, includes also Grecian, Hebrew and Christian ethics.

From the generous array of material one may pick out the major contributions of each civilization studied to what may, in time, become a search for a planetary civilization. China is weak in literary production but great as regards art and has stimulating social ideals. India has surpassed all but Christianity in its search for the Supreme Being. Japan has evolved a centralized loyalty. Greece is supreme in sculpture and art and surpasses the rest in its speculative concepts. The Hebrews gave a social slant to religious thinking and furnished that concept of God which came to its most luxurious flowering in up-to-date Christianity. The differing ideals of these six types of civilization are frequently compared. By careful reading of these two volumes, one may understand somewhat those similarities of thought, aspiration and artistic expression which may furnish some of the foundation stones of the planetary civilization we should now anticipate.

Those who believe that the past alone can furnish the standards for religious thinking and living will derive little comfort from reading the author's ideas of Christianity. In this phase of his studies he deals with modern as well as ancient ideals. In both books each section is illustrated by copious quotations from the literature of the country and period treated. Many old and unusual reproductions of paintings and scenes add lustre to the pages of the larger book, the smaller one having no illustrations. One may read these volumes with a growing consciousness that men everywhere are seeking for higher levels of life; and, may, to some extent, face the question of what our age and peoples have to do with carrying further upward man's unceasing and age-long climb.

The story of the *Pageant* may be of more interest to those teaching history and that of the *Ideals* of more special interest to religious educationists. Both volumes, however, are excellent either for general or for reference purposes. He who runs may read the *Ideals* with profit but perhaps a certain acquaintance with the fields covered in the *Pageant* may be presumed as a necessary aid to ready assimilation thereof. F.R.

ORIENT AND OCCIDENT. Hans Kohn. The John Day Company. New York. 140 pages. U.S.\$1.75.

In common with the "laymen" in *Re-Thinking Missions* this author sees mankind merging into a common cultural pattern. Paradoxically this process is accompanied by a sharpening conflict between Orient and Occident. Following the Great War the Orient has become increasingly aware of its common political destiny in opposition to the Occident.

The new cultural pattern which is conquering the world is western in type. Oriental nations are turning from absolutism toward democracy in their internal politics and are demanding equality in their relations with other nations. In only China and Egypt does extraterritoriality remain in effect and in these two countries its tenure is uncertain. The patriarchal order is crumbling. Secularism is supplanting religion. Nations content throughout the nineteenth century to play the passive role of markets for exploitation by the West, are actively seeking for themselves more advantageous positions in the world's economy.

Out of this adjustment in mutual relationships arises the strain and conflict between East and West. In this struggle the author sees the center of gravity in world affairs shifted from Europe to America and Asia. "From the economic and political view-point the key problem . . . lies in getting a foothold in China . . . In the competition for China, "he says" success should fall to the government that displays the broadest understanding in its contacts with the national efforts toward freedom and the modernizing tendencies of the Chinese Republic, and advances furthest to meet them."

"In the awakening of modern movements in China, the Christian missions, especially the Protestant, and the Young Men's Christian Associations, have often unintentionally played an important role . . . In laying stress upon character development and sport they awakened the spirit of initiative, the desire for application and practise; they furthered the awakening of individualism, stimulated self-consciousness and presented new standards of value."

Yet in spite of the spiritual and social unity gradually encompassing the world, there remains an "inexpugnable individuality" peculiar to each people which persists in spite of every impingement. Thus we see side by side cultural individuality, conflict between Orient and Occident, and an inevitable trend toward spiritual world unity—mutually contradictory forces constituting however the essential elements in the present world situation.

Dr. Kohn, a student of nationalism, was born in Prague, served four years in Russia and Siberia as a prisoner of war, spent some time in China and Japan and has lived in London, Paris, and Jerusalem. The present volume was published first in Germany in 1931 and in its present revised and enlarged English edition in 1934. E.E.B.

CHOLERA. *A Manual for the Medical Profession in China.* Wu Lien-teh, J. W. H. Chen, R. Pollitzer, C. Y. Wu. One color and twenty-three half-tone plates. *National Quarantine Service, Shanghai, China.* \$5.00 (silver), *Chinese Edition, 霍亂概論*, \$2.00 (silver).

A layman should not attempt to review this volume. But having recently had the privilege of seeing the new and up-to-date National Quarantine Hospital at Woosung, Shanghai, I ventured to read this volume. The technical aspect of these studies of the cholera "bug" slipped easily over my consciousness. Criticism of them is left to experts. Not even all members of the medical profession can classify them. Even the experts have not come to agreement on many points. They have, however, gathered much information as to the origins, incidences, cycles, malignity, immunization and cure of what was once deemed an unconquerable malignancy. Even a layman may peruse such a volume and realize that cholera may now be talked of with other than bated breath. Its malignity may be lessened and its mortality be reduced if the advice now available is heeded and the treatment now made possible in hospitals is utilized.

Certainly all missionary doctors should study this volume. Laymen should study it, also, though this laymen wondered whether a shorter volume dealing mainly with the general nature of cholera and the preventive measures proposed would not be of use in this connection.

To this layman the chief significance of this volume is the insight it gives into the way the medical profession in China, particularly the Chinese doctors and governmental health bureaus, are gathering the facts and developing technique in treating this disease and are discovering plans to educate the Chinese in methods of avoiding it and taking care of those infected therewith. These latter are being fitted to the mentality and traditional notions of the ordinary Chinese. All this is one aspect of the increasing number of attempts to approach China's ills scientifically.

The Chinese edition is similar to the one in English. Teachers, Chinese and western, might well study this volume for the purpose of preparing and using occasionally a talk on the nature of this disease and the readiest method of preventing it. F. R.

IN THE LIGHT. Alan T. Dale, B.D. *The Epworth Press, 25 City Rd., London, E.C.I.* 3/6d.

"To become a missionary in China", writes Mr. Dale, "is a revolutionary experience. It compels a radical re-examination of one's fundamental convictions. One can take up the position of a missionary who said 'I don't allow myself to ask any questions'. Or one can face the mental confusion and the

spiritual stress until only 'the things that are not shaken' remain." The author seeks the irreducible and stubborn facts of Christian religious experience which are not to be explained away. "It seems inconceivable", he urges, "that love of Jesus could ever be identified with obscurantism and antagonism to enlightenment and unfettered investigation of the truth; that it would ever be identified with ethical reactionaryism and the denial of modern progress; that it could ever be identified with other than an exquisite spiritual sensitiveness and the tender courtesy and firm integrity of the sincerely religious spirit."

The result is a notable *confessio fidei*. A candid and penetrating mind surveys the historic Christian documents, shirking nothing; reports its experience when confronted by Jesus and carefully defines that experience. Then, with an arresting insight into the moral and intellectual problems of our time. Mr. Dale asserts his conviction that Christianity alone is equipped to meet them.

It is a long time since the present reviewer read a book which so captured his heart and mind as "In This Light." It deserved better proof reading and infinitely better publicity than it has apparently received. H.G.N.

FORWARD IN WESTERN CHINA. E. L. Stewart. Church Missionary Society, Salisbury Square, London, E.C.4. 1/-

There are some missionaries who having sensed the core of life in China and drawn near to the hearts of the Chinese can put their experiences and impressions into vivid words. Deaconess Stewart of the C.M.S. in Szechwan belongs to this not over-numerous group. The result is a book that the untravelled western church member may read with profit both to his appreciation of the meaning of mission work and his understanding of the Chinese in their better moments, which are far from being as scarce as many imagine. Christian work in Szechwan moves somewhat apart from that in other parts of China. In consequence inter-church relationships are more easy there than in some other places. In more than one instance the author shows how the missionary may wend her way into Chinese hearts and homes and bring profit to both thereby. Touches of human feeling are frequently woven into the story. One chapter gives pen sketches of certain characteristic Chinese. And all is told so charmingly that he who reads may enter into the feelings of the writer and sense the moods of the Chinese she mentions. This is a good book to send a friend in the West whether an Anglican or not. For while the writer has Anglican work in mind most of what she tells might be the experience of workers of any communion. F.R.

A CHRISTIAN MANIFESTO. Edwin Lewis, the Abingdon Press, New York, 1934, pp. 245, Gold \$2.00

Here is a book with banners waving, trumpets sounding, an army marching. The martial spirit is found in every chapter, on almost every page. The well-known Drew Scholar takes as his premise the so-called "apostasy" of the present-day church which under the false leadership of modern liberals has made a "needless retreat." He calls for a right about face by which evangelical Christianity shall again be reinstated in power.

This may be regarded as a companion volume to Professor J. Gresham Machen's "Christianity and Liberalism," written in 1923. But its treatment of those whom the author regards as non-evangelical is different. Prof. Machen seemed to be anxious to separate the sheep from the goats and to cast the latter into outer darkness. Prof. Lewis doesn't follow the logic of his position to that extreme. He hopes to convince the liberals that many of their tenets are erroneous, and to bring them back to positions which he regards as truly Christian.

The title of the book reflects the stirring days of Marx and Engels. But here also there is a difference. The "Communist Manifesto" challenged all communists to unite against their common enemies. Judging from its title

this "Christian Manifesto" should call all Christians to unite against a common foe. But not so! The moral evils of personal and corporate life are recognized and portrayed with skill. Their strength is evaluated, but the major campaign is not carried on against them. Rather, it is directed against an "enemy within the gates."

Dr. Lewis may be surprised to review his forming columns and note the nature of his following. Not all the orthodox will be marching after his banners; some will be forming a counter-attack against his affirmation that there are limitations, even myths, within the scriptures. Not all the moderns will be absent; some of them will recognize that the author has thrown off almost as many untenable traditions as themselves, and is putting his chief emphasis just where they try to put it—on the basic essentials which lie behind diverse statements of Christian truth.

It would be difficult to find a conservative statement of Christian theology, more persuasive, more dynamic, than is given to us in "A Christian Manifesto." Dr. Lewis builds on solid historical foundations in his treatment of every phase of Christian doctrine, "the Reality of God," "the authority of the Word of God," "the fact of sin," "the Divine Christ," "the cross as the supreme event of the divine-human story," and "the gospel as God's provision for the salvation of the whole world."

His liberal friends will find much in his formulation of these positions which is unacceptable. But they would like to join him in what he says of the doctrine of the Trinity; "You may criticize the doctrine as formulated; you cannot deny that what it is aimed at is essential to maintaining the Christian view of life and the world and God."

Dr. Lewis, likewise, may freely criticize all liberal interpretations, but it is incumbent on him to perceive that what they are aiming at is the same thing that he is aiming at, the maintenance of all that is essential in the Christian view life.

PAUL G. HAYES

JAPANESE WOMEN SPEAK. *Michi Kawai and Ochimi Kubushiro. The Central Committee on the United Study of Foreign Missions, Boston, Massachusetts, 1934. Illustrated. 204 pages, with appendix, bibliography and index.*

This book has been prepared as a study-book for those who want to learn what sort of Christian work Japanese women do, and also facts about the individuals doing such work. Miss Kawai, after twenty years as General Secretary of the Japanese Young Women's Christian Association, has returned to educational work. She is known today as "the greatest woman leader in Japan." Mrs. Kubushiro has had varied experience and years of Christian work. We may take the statements of these two writers here presented in this attractive volume as being in every case firsthand information. The Central Committee for United Mission Study has done well to ask Japanese women to write their book, and the writers present their material in an impressive way.

Varieties of church work are described, both independent, denominational and interdenominational. New opportunities among people of various occupations and racial groups are discussed. There is an interesting chapter on "Advance in Education." "Building the New Japan" deals with social projects, agencies and movements, treats of the historical setting of political and economic life and traces political movements. There is a chapter on "Women at Home", while the last one in the book has the title, "Peace and International Friendship."

Throughout the entire book short sketches of women leaders in various forms of applied Christianity make clear to us the devotion and sincerity of Japanese Christian women. The book closes on a high note of aspiration toward peace and world fellowship in which all Christian women can join. However,

we remember that in January, 1932, when one of the authors of this book was here in Shanghai after a trip through Manchuria she was full of the idea that the Japanese troops there were instigated by "kindness". When it was pointed out that individual soldiers may be "kind" to individuals in occupied territory, but that occupying troops in such cases cannot be called "kind" she was disturbed.

We all need a clearer view of peace in operation, not in contemplation, and Miss Kawai's plea for a spiritual understanding of peace should find response in the hearts of Christian women in every land. G. B. S.

KAGAWA IN THE PHILIPPINES. *Philippines' Number of "Friends of Jesus."* 90 pages. For sale by Christian Literature Society, Shanghai. Twenty-five cents Mexican.

This paper covered volume is, in the main, the story of Kagawa's visit to the Philippines early in 1934. It contains his speeches given while there, all of which are full of his clear, illuminating and peppy comments and analyses of things religious, social and political. The speech he made to an Oxford Group in Shanghai—mainly Chinese—a visit to Fitch Memorial Church and an address at the Community Church are likewise included. We were particularly interested in the way his political leanings peep out in this publication. He deals frankly, indeed, with many political problems. Some of his own political leanings are as follows:—he is favorably interested in the plans of Italy; he seems uncertain about what is going on in the United States; he is dubious about Russia; and he feels that democracy has had its day. His chief message is redeeming love and the method he chiefly emphasizes is that of cooperatives with which he has had much experience and success. What Japan did in Manchuria is compared with what other western nations did previously elsewhere, though Japan not being Christian did worse than they. This collection of speeches reveals again the greatness of Kagawa's heart and mind, though it also unveils an uncertainty about what is going on in the world similar to that which baffles many of smaller calibre.

CHRIST AND JAPAN. *Toyohiko Kagawa.* S.C.M. 58 Bloomsbury St., London, W.C.1. pp. 126. 2/- net. Also Friendship Press, New York pp. 150.

There is a wealth of illuminating information, sociological and psychological, in this little book. Kagawa is candid about Japanese weaknesses, particularly the aversion to criticism. On the other hand, he pleads for a recognitions of his countrymen's innate virtues. Compassion and fellow-feeling, loyalty, love of beauty, freedom from avarice—"democratized chivalry" is his expressive term—are characteristic of his people. He knows that some readers will smile at portions of this plea, and so he produces evidence to substantiate his claim. Does Japan need Christ? Urgently Kagawa answers, "Yes!" He declares that Japan's continual experience of the tragic in life creates a favourable attitude towards Christian "other-worldliness." But he also says that Christ's interest in nature makes a strong appeal and that a Christianity which can trace a purposive element in nature will gain an attentive hearing. Yet it is not "doctrine" Japan needs. It is the redemptive love of Christ incarnate in living personalities to-day, lives which manifest the Cross and create love-impelled organizations for the salvation of men in body as well as in mind and soul. H.G.N.

IN THE STEPS OF THE MASTER. *H. V. Morton.* Rich and Cowan, Ltd. 388 pages.

The story goes that an old lady asked the professor of astronomy for a book on the stars. He gave her one. She returned it a little later, saying: "Professor, I'd rather look at the stars and say 'Ah!'" Perhaps some of us have felt we'd rather read the Bible and say "Ah!" after struggling with that famous book, "The Geography of the Holy Land", by George Adam Smith.

For anyone thinking of going to the Holy Land and for anyone not thinking of going there; for anyone who has enjoyed Morton's books on the British Isles and for anyone who does not yet know Morton; for anyone who thrills to the story of the Gospels and *not* for anyone who does not thrill to that story—this is a book to read.

There is an artistic blending of the present-day atmosphere of Palestine with the Bible atmosphere that, I think, has not been achieved before. Previous books have been written by theologians and moralists; the theologians have given us devotion and Biblical background; the moralists have described the horrors of present-day Palestine. Morton, however, brings to his task a layman's love of Jesus of Nazareth, which serves to enhance his account of the geography and history of Palestine as mountains are lit up by sunshine. The geography of Palestine comes alive; you feel the stones in the road and see the dents in the rocks by the Lake of Galilee where the hooks of the fishermen's anchors were wont to be caught. Present-day atmosphere is breathed: in the austere little Scotch Church, with its altar on the stone from Iona; within the Tomb, beside a devout European peasant. There are realistic pictures of unpleasant things, because this is a human document; there are far more realistic pictures by a man who is captivated by love of Jesus.

CHRISTIAN BELIEFS AND MODERN QUESTIONS. O. C. Quick. PSYCHOLOGY AND THE CHRISTIAN LIFE. T. W. Pym. THE SIGNIFICANCE OF JESUS. W. R. Maltby. *Student Christian Movement Press, 58 Bloomsbury Street, London.* 1/- each.

The above volumes are the latest additions to the splendid shilling series of reprints which the Student Movement Press is making of books which have proved their value by passing through several editions at a much higher price. Attractively bound in stiff paper backs, and with nothing cheap about the printing, these "Religion and Life Books" should receive a warm welcome. Canon Quick's study of Christian Beliefs in the light—or murk—of modern thought is a lucid piece of apologetic by an exceptionally acute mind. "Psychology and the Christian Life" was first published in 1921, since when it has passed through eleven editions. As an introduction "to the study of psychology in its application to the Christian way of life" it has rightly held its own eminent place, despite the spate of books, big and little, on psychology which the past decade has seen raising their author's hopes and then expire. Dr. Maltby's "Burwash Memorial Lectures" in Toronto convey to those who did not hear "the effective tones of his voice", "the contagious influence of his religious faith." Few living teachers combine candid modernism with fervent evangelism, and passionate earnestness with disarming wit and humour, as does Dr. Maltby. He has almost given a new adjective to the English language—Maltbyesque. H. G. N.

AMERICAN FAMILY. Faith Baldwin. Farrar and Rinehart, Inc., New York. \$2.00 U.S. Currency.

This in general somewhat placid story concerns the lives of two missionaries to China, father and son, and their experiences with their wives. Neither of these latter had the vision or purpose of their husbands. The first wife sticks it through, however. The wife of the son finally rebels and forces him to give up mission work. The field of service is in and around Fuchau (Foochow). Conditions of missionary service are fairly true to service in China though nothing tremendously exciting happens except the rebellion of the wife concerned. The time is around 1862 and the home of the missionaries in upper New York state. Emotional currents do not always run in the course set for them. At these points feelings attain flood tide. But the solution decided on is conventional as would be expected of those of a mildly puritanic piety. This serious piety, likewise, seems to inhibit anything like an occasional outburst of hilarity. Life is so serious in this story as to be almost sombre. But that is what many seem to expect, as the necessary accompaniment of a

missionary purpose. David Condit, the son, never loses his dream of returning to China and when he marries again a better-balanced woman than his first wife, finds the latter finally urging him to take up it again. This brings them closer together but the dream was finally laid aside in the thought that his own people needed him. F. R.

NEW TRACTS FOR THE TIMES. No. 7. *Statesmanship and Religion*. Henry A. Wallace. No. 8.

Why Missions? Edmund L. Souder. No. 9. Money Makers and Moral Man. Joseph F. Fletcher. No. 10. Men and Women. Mary Willcox Glenn. No. 11. The Christian Attitude Toward Private Property. Vida D. Scudder. No. 12. The New Idol. Frank Gavin. Morehouse Publishing House, 1801-1817 Fond du Lac Avenue, Milwaukee, Wis. Each ten cents U.S. currency.

Enlightening, challenging and most timely discussions of current issues. Excellent to put into the hands of those who can only read as they run to do other things than the important ones dealt with therein. The writers attempt to apply Christian fundamentals to the modern complications of living.

THE CHINESE ADMINISTRATOR. Vol. 1, January-March, 1935. *China United Press, Shanghai*. Eight dollars (silver) per annum. Foreign postage \$2.00.

This is the first issue of a quarterly magazine that proposes to discuss practical questions of administration. The articles in this issue take up in a critically constructive manner many of the unsolved problems of China's governmental administration. They indicate many places urgently needing reform. They illustrate careful research into the problems studied and efforts to point the way out of difficulties. Evidently the Chinese mind is alive to the necessity of straitening out many aspects of China's present attempt to set up a modern government.

HOW I BECAME A CHRISTIAN. *General Chang Chih Chiang*. Translated by Rev. Z. K. Zia and Miss M. H. Brown. *Christian Literature Society, Shanghai*. Ten cents silver.

The contents of this pamphlet were first printed in the *Chinese Recorder*. It records how a Chinese steeped in old traditions and customs gradually found his way into the light of a simple faith in Christ. Such of his past mistakes as clung to him were settled in the light of Christian ideals. He explains his religion to a considerable extent through inherited concepts. It is none the less real for that. While disliking militarism he is conscientiously a soldier. He believes, too, in an aggressive and active faith. In addition to its value as a personal testimony this pamphlet makes interesting reading for students of religious psychology.

A BIBLIOGRAPHY OF JAPANESE STUDIES IN FAR EASTERN ECONOMIC CONDITIONS. (Chinese). Compiled by Wen-an Hsiao. *Department of Economics, Yen-ching University, Peiping, China*.

Correspondence

"FUTURE OF ORGANIZED CHURCH"

To the Editor,

The Chinese Recorder.

DEAR SIR:—Referring to the editorial on the "Future of Organized Church" in the February, 1935 *Recorder*,—the

Editor does us the great service of calling attention to certain phenomena relating to the existence, in ever increasing numbers, of Christian groups outside the organized church. In many cases these groups are directly detached and drawn

away from existing church groups; in some cases they seem to arise *de novo*. There may be some cases,—though of this we are not certain,—where the motivation is to get away from all foreign influence, and because churches founded by missionaries are “corrupt.” But do we not see that these two causes are not necessarily related? If a church founded and promoted by missionaries up to this present time is dubbed “corrupt,” the corruption has no relation whatsoever to the foreignness of the missionary. Here in Nanking we might find half a dozen groups of these separatists, and in no case has nationalism much to do with the matter.

If we carefully observe the spiritual emphasis of these free-lance evangelists, Oxford Groups, etc., we find them, each and all, seeking a more vital religious life and experience than they find through the churches. The complaint always simmers down and back to the more or less modernistic tendencies nosing their way into the churches, and tending to smother out vital religion. Has any group gone out and started separate organizations to promote more modernism? Such persons have not the urge of new life impelling them to get out and start anything of their own. Are not these come-outers always people who protest against the dryness, dulness, deadness, of preachers and churches infected with modernism with its emphasis upon humanism and its denial of the supernatural? But,—take it or leave it,—any system of thought, or philosophy of life, that strictly eliminates the supernatural is not a satisfying religion. Is it not prevailing the case that any preacher or teacher whose religion, or philosophy, has discarded the supernatural is stammering and tongue-tied when he attempts to bring a vital message to people who feel their need of God. He may discourse eloquently on the beauties and duties of morality and social service,—but he does not lead needy men to God.

And why is it that the recent survey discovers even in Christian communities economically abundantly able to pay for the higher trained men as pastors a very marked preference for so-called “lower grade”

men? Is it not because along with our “higher training” there may go a lowering of evangelistic fervor and efficiency? Whether those who stagger and hesitate at the presence of the supernatural in historic Christianity, and who fain would purge this leaven all out, are willing to face the issue of their faith or not, upon them clearly rests much of the responsibility for the weakening of the Church and the dissatisfaction of many devout people leading to the multiplication of separatist groups. These groups are not weary of the historic doctrinal statements and emphases of the Church;—they are weary of the vapid, empty, feeble, unnourishing pabulum so often served up in the name of preaching, or in Bible classes whose chief business seems to be to debunk something. “The hungry sheep look up and are not fed.” The writer believes there is more truth than poetry in this line.

Happily, avoiding Scylla, one need not drift upon Charybdis. The road of safety is by no means so narrow. One may stand for great liberty of intellect without losing liberty of Spirit; but no one can excise the supernatural element from our religion and still present the needy soul with a sufficient Savior. There’s the rub!

It is not the antics and acrobatics, the noise and perspiration, of free lance evangelists that draw, and always draw, full houses;—some of these evangelists display no such phenomena,—it is the deeper fact that through their ministry numbers of people are led into vital Christian experience, are reconciled to God through faith in the atoning merits of the crucified and risen Christ,—old fashioned as that may sound. How long is it going to take us, and to what depth of weakness, disintegration, and humiliation must our Christian Movement be sunk, before we will restore the risen and glorified Christ to his throne of absolute supremacy? One does not say that a starveling theology is the sole cause of what the editor rightfully deplures; but one is firmly persuaded that it is one of the major causes.

Edward James.

Nanking.

The Present Situation

CONFERENCE ON CHURCH UNITY

On January 23-24, 1935, the Standing Committee on Church Unity of the Chung Hua Sheng Kung Hui were hosts to a conference which met in Shanghai to consider a possible plan of furthering Church Unity. This Committee had invited thirteen churches to send representatives to this conference. Six churches responded; the Church of Christ in China, Methodist Episcopal Church, Methodist Episcopal, South, Methodist Church (English), (Northern) Baptist Convention and the North China Kung Li Hui. All the delegates were official appointees except Rev. C. W. Sheppard. Altogether, including the members of the C.H.S.K.H.'s Standing Committee on Church Unity, twenty-five delegates were present of whom about forty-four percent were Chinese. Of these, the names of all except Dr. R. Y. Lo (Methodist) and the Rev. W. P. Roberts (Anglican) are given in connection with the photograph of the conference produced as the Frontispice of this issue. Rev. E. C. Lobenstine and a few others were present as visitors.

Bishop T. K. Shen was elected Chairman, Dr. T. T. Lew and Rev. Carleton Lacy, Chinese and English Secretaries respectively, with Rev. C. L. Boynton as Recording Secretary. The language of the Conference was bi-lingual. Though most of the delegates understood English, it was suggested that, since this was a conference on Chinese Church Unity, the Chinese language should be used. The delegates were officially appointed but the discussions and the statements made were considered unofficial except when quotations were made from official documents. Both discussions and statements were marked by frankness and sincerity.

The opening period of devotion was led by Rev. W. P. W. Williams of Trinity College, Foochow. He laid emphasis on the point that:—"We cannot be in complete communion with God unless we are also in fellowship with our brothers." Undoubtedly, as the meeting went on, the desire of the conference to enlarge that essential fellowship as a preliminary to developing some sort of proposal for the promotion of Church Unity, grew in clarity and intensity.

One member of each communion present made a statement of his own understanding of its general attitude towards the question of Church Unity, considered from the viewpoint of the possibility of organic unity. Bishop Shen, the Chairman, outlined the position of the Anglicans (American, English and Canadian), their adherence to the Lambeth Quadrilateral and their general approach to Church Unity along the lines of faith, order and moral standards. He also directed the attention of the conference to the South India scheme. This was not discussed at length by the conference, probably because it is too far ahead of the present relationships of the communions represented by those present.

"The Church of Christ in China", reported Dr. A. R. Kepler, (Dr. C. Y. Cheng being in hospital was unable to be present), "represents one approach to Christian Unity.....The C. C. C. does not presume that her path is the only road to arrive at Church Unity; and does not exclude the possibility of pursuing the pathway to unity which is being trodden by the churches in South India. The C.C.C. is just in the process of becoming and will not be fully born until united with all other evangelical communions in China." Later, Dr. Kepler added that the C.C.C. is ready to confer with any church or churches which desire to unite with it.

Dr. C. Lacy reported that the Methodist Episcopal Church (American) "has not a record of movements toward church union and has been normally unenthusiastic about such movements." Later, in answer to a question, he stated that the South Fukien Conference (Methodist) had severed its connection with the Methodist Church and joined the Church of Christ in China. "The last East China conference," added Dr. Lacy, "appointed a commission to

examine all proposals for union. This commission favors the following order of steps thereto:—Union of Methodists, North and South; union of all Methodist bodies in China; and union with other Christian bodies offering opportunity therefor." Of the Southern Methodist Church, Dr. J. W. Cline said that it "has taken little interest in organic union but much interest in cooperation in practical measures." Reporting for the Methodist Church (English), Rev. G. W. Sheppard said that its attitude is in some respects similar and in some respects different from that of the American Methodists. "The Methodist Church in England", said Mr. Sheppard, "is organized along Presbyterian lines but has strong spiritual affinity with the American Church which is Episcopalian". In 1932, China Methodist missionaries on furlough in England considered this matter and discovered a "sharp division of opinion between those desirous of organizing a Chinese Methodist Church and those who looked toward fellowship with a United Church in China". "In the alternative", Mr. Sheppard added, "of building a Chinese Methodist Church or a United Church in China, there is no real question". He suggested that the Sheng Kung Hui, the Church of Christ in China and the Methodist Church get together and consider the possibilities of union.

Dr. T. C. Bau (Baptist) said that Baptists in China have no national organization. "There is little immediate hope of any favorable attitude on their part toward organic union. They are, however, quite willing to consider plans of cooperation in practical projects." Dr. T. T. Lew, speaking for the Congregationalists, reported that the Congregationalists in Kwangtung and Fukien had early united with the Church of Christ in China. "In North China, and generally for local reasons, an independent Congregational Church had been formed which is free as regards order and creeds." As a group they emphasize social service and have cooperated with every union enterprise for such service when their resources permitted. This church is, therefore, "readier to unite in rural work than in movements toward organic unity".

Questions about these statements aiming at clarifying them were asked and the discussion brought out some of the factors at present inhibiting church unity and some of the lines along which some of the churches are, consciously or unconsciously, drawing nearer to each other in practice.

On the second morning, the Chairman drew attention to some of the facts of the relationships of the various church bodies that should be taken into consideration. These were:—divisions; "the sacrifice of one part of the truth for another part"; the place of the Holy Ghost in history and the presence in the churches of the mystical, emotional and intellectual attitudes; and the traditionalists, the institutionalists and the modernists. He referred also to those divisions—Rome, Eastern Churches etc.,—which will take long to heal. He urged that the various churches must first endeavor to understand, sympathize with and trust each other.

At this point a business committee was appointed to draft something for consideration in the final session of the conference. At this time too, the movement in England to promote the "Friends of Reunion" groups was presented. It aroused live interest and discussion. This developed the conviction that some such move is possible and needed in China as it would help cultivate the spirit of inter-communional fellowship without binding any group at present to any particular form of church unity. Dr. M. H. Throop urged that "the Christian churches in China are facing a situation which makes unity a necessity". "Unity should not be achieved", he added, "simply on the basis of the least common denominator, those things on which all agree. It means too much whittling down. In the ministry, creeds, Christian standards of life, standards of belief, there should be some lines drawn. . . . Creeds are necessary. The way to minimum belief leads to unbelief. The only way in which we can make substantial progress is to recognize one another's beliefs and work toward the greatest possible agreement—the greatest common factor."

The ensuing discussion showed that the conference desired to express itself as a unit in terms of the urgent necessity of promoting Church Unity. A

Congregationalist urged strongly the organization of something like the "Friends of Reunion" in China. An Anglican pointed out that the problem must be settled first by individuals and then by the larger bodies.

Finally, the conference unanimously expressed its conviction as follows:—"We find ourselves united in our loyalty to Jesus Christ, and, in our earnest desire to become so united to Christ that the result may be an organic union of all Christian bodies, we believe that the time has come when some definite action is not only desirable but necessary." That statement became the preamble to a set of resolutions through which the delegates pledged themselves to work for the establishment of groups of "Friends of Church Unity" in any place where possible. A Continuation Committee, consisting of Bishop Scott, Dr. T. C. Bau, Dr. J. W. Cline, Dr. T. T. Lew, Dr. A. R. Kepler, Rev. G. W. Shepard, Dr. Handel Li and the Chairman as ex-officio member, was appointed with power to co-opt others. In addition to promoting the establishment of groups of "Friends of Church Unity," this Continuation Committee is to arrange for another conference in 1936 and to prepare and distribute literature which will promote understanding of the need for, progress and problems of Church Unity.

Dr. F. Rawlinson led in a short closing devotional service. He expressed appreciation that the Sheng Kung Hui had taken the initiative in calling this conference. During the conference most of the delegates took luncheon together as the guests of the Standing Committee on Church Unity of the Sheng Kung Hui. The conference adjourned with the feeling that an essential problem has been reopened in a new and significant way.

STATE OF CHURCH IN MANCHURIA

"From reports received, it is evident that the Church has made good progress in every district. Dead churches have come to life again, baptisms have been numerous, new church buildings have been erected from local funds in several places, and there have been record attendances at worship. Bible classes and Bible Schools have had a large membership, and special missionaries had crowded audiences. People everywhere have been eager to listen to the Gospel message, and to experience for themselves the blessings which Christ alone can give.

"Boys' and girls' schools in residential centres have flourished, and the Arts College had so many applicants for entrance that it could select the best students. The Girls' Senior Middle and Normal School continues to give us fine women workers for our churches and schools. The Theological Hall has been enrolling a much better type of student; and the Short Term Course, arranged by the Hall for voluntary workers, was a great success.

"The Medical College has established a name and prestige of a very high order, and year by year enhances its value to the mission hospitals, and to the community in general.

"Those in authority recognize the place and worth of the Christian Church as a stabilizing factor in the reconstruction of the state and have shown their appreciation of the work being done in Christian schools, by incorporating them in the National System of Education.

"On the other hand there have been discouraging features. The country is still unsettled in outlying districts. Some village churches and schools have been closed. And members in disturbed areas have moved into the towns for protection and security, leaving their land untilled. This has had a reaction on church finance, and there has been great difficulty in raising pastors' salaries.

"With regard to Evangelism, while we recognize that each type of Christianity has its own worth in emphasizing some particular aspect of the Christian truth, and that warm evangelical zeal wins hearts, influences character, and changes lives,—we cannot overlook the dangers involved in preaching a Gospel which aims at the salvation of the individual alone, and ignores the clamant needs of society, and the building up of the Kingdom of God on earth.

"This attitude is not to be wondered at. The history of the Church shows that times of stress and upheaval have led people in all ages to emphasize a cataclysmic world-ending.

"Such times have also produced a multiplicity of small sects, each claiming that it alone holds the truth in its entirety, and is the true successor of the Apostolic Church.

"We need not be too much concerned about these offshoots. Faith is as varied in its vesture, as human nature is varied in its manifestations, and every manner of emphasis that is laid upon the spiritual life, and the renewal of character, has its own contribution to make in the permeating of the mass of heathen conceptions with Christian principles. And we must not forget that these new groups may bring the power and joy of discipleship to many individuals, who might otherwise have never had any genuine experience of religion.

"To me, the most pressing problem which confronts us to-day is the lack of first-class Christian leadership. The Church seems to be producing very few men and women of outstanding ability as leaders in the Christian enterprise.

"The political situation may have something to do with it. Our present system of church government may have allowed the wrong people to come to the front. However that may be, our most serious task is now—as it always has been—to find and train men and women of unimpeachable character, consecrated talents, and spiritual power, to build up an autonomous church in Manchuria, whose members shall be the salt of the earth, and the light of the world."

The statement given above was made at the Conference of Scottish and Irish Missionaries held in Moukden, January 16, 1935. It was accompanied by a number of individual reports which formed the general basis of the statement. From these individual reports we have culled a few additional items. It is evident that the general tendency of revivalists and preachers is away from emphasis on social as compared with individual salvation. In one case it is noted that though the Government has prohibited religious education in the schools this latter is going on as usual. This is due to the fact that the local educational authorities remain friendly. In the school concerned there is always a full attendance (420) at morning chapel three times a week. All religious services are in charge of a committee of students. In the villages East, South and West of Moukden the last two years distinct progress has been recorded. Two churches which had been dead for ten and fifteen years respectively were revived. A pastor in the Hailung District was carried off by bandits. As a ransom he had to pay a sum equal to one year's salary. In this same district three new churches were built costing \$15,000. One of them is free from debt. In one district near Harbin village churches tend to die out because the population is moving into the towns where protection is possible. The resulting impoverishment of the country people has lowered also the economic status of the towns. Day-schools in the same district are shutting one by one due to contraction of funds from abroad and the withering of local resources. Of Kuangning it is said:—"The church does not altogether escape from the evil results following on the growth of the drug habit. Traffic in drugs seems to be on the increase. The Chinese say that cheap brands of native-made cigarettes are being treated with a preparation of some drug which quickly turns a moderate desire for tobacco into an overpowering craving for the particular brands which have been so treated. Thus the step to drug taking, not a long one, has been taken, it is to be feared, by some members of Christian homes.

OUTLOOK OF HIGHER EDUCATION

The Annual Meeting of the Council of Higher Education for the Christian Colleges and Universities of China, convened in Shanghai Jan. 29-Feb. 1, 1935. Thirteen colleges of arts and sciences were represented by thirty-five official

delegates, West China Union University and the Mukden College being the only Christian institutions not represented. Five theological seminaries or schools of religion were represented by eight delegates. The Women's Medical College of Shanghai had one representative.

Two Secretaries of Foreign Mission Boards were present during the entire session. They were: Mr. W. C. Fairfield, American Board of Commissioners of Foreign Missions; and Dr. J. W. Decker, American Baptist Foreign Mission Society. Dr. Ivan Lee Holt, newly elected Chairman of the Federal Council of Churches of America, and Dr. E. H. Hume, a lecturer this year at the National Medical College of Shanghai, were also present. Some twenty or more other visitors were present from time to time.

In the absence of Chairman W. T. Chan, of Lingnan University, Vice-Chairman Y. G. Shen, of the University of Nanking was assisted in the duties of the chairmanship by Dr. Wu Yi-fang, of Ginling College, and by Dr. T. T. Lew, of Yenching University. The Agenda provided for four full days of conference and discussion. The first day and a half were concerned with the election of committees, reports, the Correlated Program, reports by the two mission secretaries, and relations with associated boards in America and Great Britain.

Special attention was directed to the subject of "The Religious Life in the Christian Colleges." General topics treated were: "The Challenge of the Present Situation"; "Fundamental Problems Growing out of the Transition from the Missionary to the Chinese Point of View"; "Possible Outline of a New Program"; "Wider Implications of a New Program"; "What Great Possibilities Lie Before Us?" The discussion of "New Methods" included such topics as:—"Relations with Middle Schools," "Factual Materials," "Creative Research in the Field of Religion", "Leadership Training", "Securing the Attention of the Whole Student Body", "Chinese Faculty Leadership in Religious Life and Activities", "Alumni Relations", and "Types of Activities".

SOME FINDINGS AND PERSONAL IMPRESSIONS

1. *Fellowship.*—The meetings showed a fine spirit of Christian fellowship, of frankness, and of mutual understanding. The personnel of the Council naturally changes somewhat from year to year, resulting on the part of newcomers in a lack of historical background of the almost perennial problems of the Council. This situation provides likelihood of misunderstanding of attitudes. Yet, as soon as a fuller appreciation of the past is secured, the Council is able to proceed with the discussion of its problems in a brotherly spirit of "give-and-take."

2. *The Correlated Program.*—Progress in the program of correlation among the institutions of higher learning was reported in connection with Ginling Women's College and the University of Nanking which have been holding some classes in common for young men and women, thereby reducing somewhat the cost of instruction for each institution, especially in certain advanced and elective course. Further cooperation in the Shanghai area was suggested, in addition to the close coordination of medical work which has already been effected between the Women's Medical College and the Medical School of St. John's University.

3. *Opportunity for Each Institution.* On one evening a fellowship dinner and meeting was held in the Shanghai Bankers' Club. This was one of the high points of the whole week. One representative from each institution reported on the distinctive features of the past year in his institution. The variety of approaches to character building indicated, the suggestiveness of the methods of meeting the spiritual needs of the students, and the students' desire for the higher moral and spiritual life, all induced a fuller appreciation of one another and of the common aim all have of making their colleges and universities training grounds for the fullest, richest types of Christian citizenship in China. One fact noted was that of the value of beautiful, restful, attractive chapel building in the promotion of services of worship.

4. *Lack of "Aggressive" Religious Program.* There was a belief on the part of the Council that Christian teachers, on their own admission, have not taken part as fully as they should have done in aggressive religious programs, either as leaders or cooperators with Christian students. A religious self-survey conducted by members of one college, led to the expression of opinion that the lack of a sustained and vital religious experience, is largely responsible for the absence of an adequate religious program.

5. *Spiritual Hunger and Nationalistic Passion of Students.*—Several observers of wide experience, both inside and outside the colleges, reported that the open-mindedness of students towards the study of Christianity is such as they have never known before. This is in part a deep spiritual hunger for satisfaction, and an earnest desire to discover whether or not the Christian life can solve personal life-problems. But even more marked, perhaps predominant, is their passion for the political, economic, and social salvation of China. Two of the most burning questions are: "Can Christianity save China?" and, "What can I do to help save China?" This open-mindedness, this hunger, and this passion for the salvation of their country, constitute a challenge to Christian teachers, pastors and laymen which may determine not only the lives of the individuals and the nation itself, but even the future course of Christianity in China.

6. *Need for Concrete Forms of Service.*—The colleges need to provide for students opportunities for community service into which they can throw themselves with an enthusiasm which will both satisfy their immediate passion for the salvation of China and provide a motivation for subsequent service during vacations and after the completion of their college work. The Rural Reconstruction Program should capture their imagination and provide opportunities for actual service even in college communities.

7. *Lack of Adaptation of College Life to China's Needs.*—There is too great a gap between the instruction, activities, and manner and scale of living in most of the colleges, on the one hand, and the actual conditions of life and the crying needs of rural China, on the other hand. Christian institutions of higher learning should address themselves to the imperative need of bridging this gap.

8. *Survey of the Religious Life of the Colleges and Universities.*—The report made by Mr. W. P. Mills, of Nanking, of the religious conditions and life in the Christian institutions as discovered by him last autumn in his survey for the Council, revealed encouraging signs of religious vitality. The chief evidences presented were:

(1) Students are more open-minded towards religion than ever before. This opinion was supported by the statements of others who have travelled widely in work for students for the last ten years or more.

(2) There is a fine spirit of fellowship between students and teachers. Teachers need to plan, however, to give far more time to the cultivation of these friendly and intimate relationships in the future than they have given in the past. Students feel the need of more advice and fellowship than they have received. This is the teachers' greatest opportunity for vital personal service.

(3) A considerable amount of successful experimentation in methods of religious work is in evidence. The criticism that these institutions are not trying to meet religious needs no longer holds.

(4) Some especially good examples of the enrichment of services of worship were seen notably at one or two institutions. These efforts have drawn into the services a reasonably good proportion of students.

9. *Methods of Religious Work.*—The last day of the Conference called forth many specific methods of worship and of religious activity employed by students and teachers. Some of these were very suggestive: such as, the morning watch, daily evensong, daily Communion, meetings of students with teachers, student-

faculty retreats, religious and educational work with servants on the campus and with neighboring villagers, services of sacred music, faculty religious reading circles, pageants at Christmas and Easter, community day-schools and night-schools, "concentration on the work of changing individual lives," conducting recreational centers, publication of sermons and addresses for distribution among students, translation and publication of articles and magazines on religious, intellectual, and philosophical problems, the preparation of hymnals, personal religious groups, fellowship and Bible study groups, evangelistic bands, care of sick students, employment departments to assist students, moving pictures of a religious and moral nature, vocational clubs, baby and medical clinics, social service projects by fellowship groups, village health projects, social reform groups and devotional groups (both kinds called "Eddy Groups"), etc.

Taken as a whole, this meeting of the Council was the most encouraging one which the writer has attended, although he has not been present for the past four years. The cooperative spirit was more apparent. The spirit of fellowship in a common undertaking was felt keenly. The recognition of the immediate urgency of a more whole-hearted devotion to the calls of the hour in China and to the personal, social, and economic problems of the students was clear. The fact that some radical readjustments of curriculum, of manner and scale of living of students and teachers alike, of expressions of the Christian spirit must be made, was deeply impressed on all.

C. HART WESTBROOK.

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Work and Workers

Novel Bid for Freedom—Inmates of the Kwangtung First Prison are urging that they be released in the interest of public economy. They point out that it is costing the Government over \$30,000,000 Mex. annually to feed convicts in the various prisons of the country, and if an amnesty were decreed this huge amount of money might be diverted to the development of industries, national defence or purpose of relief. The proposal is set out in detail in a petition submitted by the prisoners to the Central Authorities. *Fides*, Nov. 17, 1934.

Kuling Summer Language School:—We are glad to note that plans are on foot for the setting up of a Language School on Kuling in the summer of 1935. It will be in charge of Mr. W. G. Scharffenberg. The courses will be arranged for both those missionaries who have been on the field a year or two only and for those who have been in China for longer periods. The two terms are arranged so that the first will end just before the Kuling Convention and the second commence just after it. These short-term arrangements for additional language study should find ready response.

Anglicans and the Depression:—

We regret to note that on account of the reduced budget adopted by the General Convention of the American Episcopal Church the 1935 schedule of appropriations for work in China will be reduced at least ten percent below that of 1934. Primary schools connected with the Hankow Diocese of this Church held a widespread series of dramatic concerts. In this middle school and primary school workers cooperated. Some fifteen different centers sold tickets. The entertainments involved an expenditure of more than \$500 (silver). The net result was \$3,500 raised to assist the primary schools. Most years the various schools are dependent on their own entertainments to meet their necessary expenses.

Visitors to West China:—Notable visitors to Chengtu this winter include Dr. Florence Ayscough, the well-known authoress and interpreter of classical Chinese literature, who, accompanied by her secretary Mr. Steiner, and Professor McNair of Chicago University (formerly of St. John's College, Shanghai), spent nearly two weeks in the Szechwan capital. Mrs. Ayscough and Prof. McNair gave interesting addresses

to the foreign community and to the student body of the West China Union University. Of particular interest to the gifted interpreter of the artistry of the great Tu Fu, were the sites in and near Chengtu which are associated with the sojourn in Szechwan of that noted poet. Prof. McNair will soon have ready for publication an important work on Manchuria, in which he, as a noted student of history, has long been interested.

West China Border Research Society:

—In the first four months of its 1934-35 program this Society has held five very interesting open meetings. At the September meeting reports were given by representatives of various groups who, during the summer of 1934 conducted expeditions into the border country, carrying out anthropological, geographical, physiological, dietary, dental and other investigations. At subsequent meetings, the following papers were presented—"Tu Fu, the Bard of Ts'ao T'ang Ssu" by A. J. Brace, Chengtu. "Through Unexplored Regions of Hsiang Chang in 1907" (a hitherto unpublished paper) by J. Huston Edgar of Tatsienlu; "Botanical Specimens from the Hsi Kang Region" by Dr. Harold Smith of University of Upsala, Sweden; and "The Golden Age in Hanchow, Szechwan—Early Nestorianism in the T'ang Dynasty" by V. H. Donnithorne of Hanchow, Szechwan.

Religion In Christian Middle Schools:

—"The religious statistics for Christian middle schools have been gathered for two years, 1932-33 and 1933-34. A comparison of these two years shows that distinct progress is being made in each single phase of the religious work in middle schools included in these statistics. Thus attendance at Sunday services increased from 40% to 55%. Senior middle school students taking class work in religion increased from 55% to 68%. Junior middle school students taking class work in religion increased from 75% to 80%. Baptisms were reported for the year ending June 1932, by 64 schools, the total, being 468. For the year ending June 1933, 94 schools reported 1,254 baptisms. These figures in themselves give ground for optimism.

The comparison reveals a distinct upward trend." From article on "Religious Activities in Christian Middle Schools". *Educational Review*, January 1935, page 59.

Chinese Abroad:—"Chinese abroad total about 8 million, according to a recent report of the Overseas' Chinese Affairs Committee. The majority live in the Malay States and Southern Asia. Siam has two and a half million.

"In the western world 64,954 Chinese live in the United States; 42,100 in Canada and 25,000 in Mexico. Central America is home for 9,400 Chinese, while in South America, Peru has 5,704 Chinese, Chile 2,700, Brazil 820, Argentina 600 and Venezuela 2,826. The West Indies have a total of 36,400 Chinese.

"In Europe, France leads with 16,000 Chinese. The Baltic and Scandinavian countries have less than ten Chinese each. In Soviet Russia, there are 251,500 Chinese residents." *The Chinese Christian Student*, Nov.-Dec., 1934.

Chinese Students in America:

—"There were 933 Chinese students in North America for the year 1933-34, according to a report of the Committee on Friendly Relations Among Foreign Students. In Hawaii, there were 277 Chinese students. There were 177 Chinese women students in the United States and 133 in Hawaii.

"Many Chinese students have expressed religious preferences. The denominations which lead are Methodist, Baptist, Presbyterian, Congregational and Catholic in the order mentioned. Confucian, Dutch Reformed, United Brethren, Seventh Day Adventists all have at least one Chinese student adherent in America.

"The most popular courses among Chinese students are Engineering, medicine, business, pure and applied sciences and education. Nineteen students are enrolled in theology. Of the 146 Rockefeller students from abroad, China accounts for 27, the largest number from any single country. Most of these Chinese students pursue biological or medical sciences." *The Chinese Christian Student*, Nov.-Dec., 1934.

Christian Cooperation in Shanghai:—The last Christian survey made of Shanghai took place over twenty years ago and covered the churches only. But Christian work in Shanghai has grown enormously during that time. Within the municipality of Greater Shanghai there are not less than ninety organized churches, a score of offices of national Christian organizations, and schools, colleges, hospitals and other institutions galore. In order to enhance their value as a force in this growing metropolis the "Shanghai Plan" has been proposed. This plan will include in its purview all institutions under Protestant auspices, Chinese and non-Chinese. It includes also, a comprehensive survey, a conference of Christian leaders, an exhibition of Christian work and the ultimate adoption of a community program. The plan has evoked great interest. The Shanghai Pastor's Union has given its hearty endorsement thereto. The Shanghai Survey Committee is composed of K. Z. Loh, chairman; C. C. Djao, H. P. Chu, W. W. Lockwood, J. L. Maxwell, Hsieh Wei Tseng-pei and T. T. Chiu. This is a timely and long-needed move.

Education in China:—"Minister Wong is making a report on the educational conditions in China. He said there is great progress in the development of education in China. (1) In Higher Education in 1911, there were only four colleges and universities, but now (1931) there are 82 colleges and universities and 29 special schools of college grade. Twenty years ago there were 481 students, but now (1931) 43,519 students; then a budget of \$755,730 was used, but now a budget of \$34,650,000 is expended. (2) In Secondary Education, in 1911 there were only 373 middle schools, but now (1931) 1,892 schools; twenty years ago there were 52,100 students, now (1931) there are 403,134 students; then a budget of \$3,034,704 but now a budget of \$39,171,385. (3) In Elementary Education, in 1911, there were only 86,318 elementary schools, but now 261,264 (1931); students enrolled twenty years ago numbered 2,793,633 against 11,667,888 (1931) today and the budget then was \$19,334,480 against \$93,-

713,611 in 1931." *Educational Review*, January 1935, page 93.

Notes on Rural Reconstruction in Kiangsi:—Rev. George Shepherd, Executive Secretary of the Kiangsi Christian Rural Service Union has gone on a long-delayed furlough. Mr. Hugh Hubbard, another missionary under the American Board working in Paotingfu, Hopei, has been set apart to take Mr. Shepherd's place at Lichwan, Kiangsi for three months. This has been made possible because the Church of Christ in China has released Mr. Sam Leger, its Secretary of Religious Education, to take Mr. Hubbard's place at Paotingfu during his absence. Mr. Leger is a missionary of the American Board who formerly worked in Foochow, the same mission as that of Mr. Shepherd. Thus the American Board is taking a significant part in the experiment going on in Kiangsi. In this province within two years ten thousand li of roads have been built. The third largest airdrome in the world is being constructed at Nanchang. It will house six hundred planes. There have been organized 952 cooperatives with 300,000 members. Five million men, aged eighteen to forty, are being given military training.

Missionary Research:—Mr. J. H. Edgar F. R. G. S. and Mrs. Edgar, of Tatsienlu are visiting in Chengtu, where they are receiving medical and dental treatment. Mr. Edgar is assisting the curator of the Museum of the West China Union University, Dr. D. C. Graham, in the classification and study of the valuable collection of ancient stone implements which this well-known pioneer of the Tibetan Borderland has at various times contributed to the University. The collection numbers about two hundred stones collected from the Hsi Kang valleys and tablelands. Mr. Edgar is also completing for publication his work on the Gia-Rung vocabulary. Not content with these absorbing activities alone, Mr. Edgar has been delving into some out-of-the-way Chinese books in the well-stocked Chinese section of the University library, and has translated into English certain portions of the "Customs of Cambodia," a work which appeared in Chinese about 1300

A.D., in addition to a study of the Bamboo Annals from the "Shu Chin." Indefatigable in his contributions to scientific knowledge Mr. Edgar is gathering information which will enable him to carry out an investigation of a region from 99' to 102' E. Long., and 30' to 34' N. Lat., a region at present unknown.

The Sage West China Expedition—This Expedition was organized in the winter of 1933-34 for the purpose of making a general zoological collection from the Wassu Country of the Min River Valley. The work was undertaken on behalf of the American Museum of Natural History. The Expedition, under the leadership of Dean Sage, Jr., of New York City, reached Chengtu in early September, 1934, and proceeded from there to the mountain area west of the Min River at Wanh sien. Field work was carried on over a period of three months, and a representative collection of birds and mammals procured. The Expedition was particularly fortunate in securing a specimen of the Giant Panda, the third of these animals to have been killed by white men. It was shot by Mr. Sheldon and Mr. Sage together and so recalls the parallel instance of the Panda which was shot by Colonel Theodore Roosevelt and Mr. Kermit Roosevelt in 1926. Its work successfully concluded, the Expedition returned to Chengtu on Dec. 15, 1934. The utmost thanks are due to all those on the campus of West China Union University, who rendered every possible assistance to the members of the Expedition and immeasurably facilitated their operations.

Signs of New Life in China:—To glance through the *Quarterly Bulletin of Chinese Bibliography* is to realize what a vast amount of research is quietly going on in China. Experts of all kinds are busy mining into China's history and studying her natural resources. The scientific spirit is motivating students and citizens of all kinds to add to China's knowledge of her own life and much effort is being put forth to make that knowledge more widely available. The September, 1934 issue of this *Quarterly* refers to a number of significant new beginnings. On August 25, 1934

there was opened at the foot of the Lushan Mountains, Kiangsi, China's first large botanical garden. It is the joint enterprise of the Kiangsi Provincial Government and the Fan Memorial Institute of Biology of Peiping. On its tract of 1500 acres practically all Chinese herbs and trees may be planted. The Municipality of Greater Shanghai is planning to erect a municipal museum and library each to cost \$300,000 (silver). Last spring a movement was started to issue in English a Chinese-edited *China Year Book*. On August 24, 1934 the Board entrusted with this task had its first meeting in Shanghai. This *Year Book* is now in process of preparation. A new campus and buildings are being constructed for the National Sun Yat-sen University, Canton. The National Central University, Nanking, is to be removed to a campus outside the city. The Government has decided to set aside \$80,000 (silver) a month for this purpose.

West China Union University:—The close of another term's work in the West China Union University has arrived: at least teaching is now over with examinations to take place in a week. In the prevailing political situation and the complete uncertainty as to who is to have control of the province the Staff cannot but be grateful and feel that it is a cause for satisfaction that the University has been able to carry on undisturbed during the past months. The Communists have complete control of a large area in the north-west corner of the province and now the large communist force, which retreated from Kiangsi province, has reached the southern border of Szechwan and threatens to come north to the Yangtse. The aim of these two groups is to join forces somewhere along the Yangtse and thus cut off Szechwan from the rest of China. If they succeed in this, it is anticipated that the University would not last long for they are not reported to be very much interested in higher education, especially that of a Christian type.

But work has gone on in spite of such conditions. The last term was a good one. Registration was the highest in the history of the Univer-

sity, attendance at religious services has been good and students have been very attentive to their work. The return of Wallace Wang from Yenching University to the work of the Student Christian Movement has given that work new impetus and life. Dr. Eddy's addresses to the students stirred them to deep thought and many have formed new resolutions of life service and devotion. It is by these means that the spiritual life of the students is deepened and quickened and the real aim of the University reached.

Robber Chief Becomes Evangelist:

—When Dr. Sherwood Eddy first visited Amoy sixteen years ago there was in the city a man with a price on his head \$500 (silver) for information leading to his arrest; and \$1,000 for his capture. He had been for twenty years an opium smoker and for over ten years the leader of a band of robbers. Admission to the meetings was by ticket. Since this robber chief could not sign his name he failed to secure a ticket for the first night's meeting. He cut a hole in the matshed in which the meetings were held and through it watched and listened to Dr. Eddy. The next day someone gave him his ticket. During the meeting in which Dr. Eddy attacked officials and others who were taking squeeze and robbing the people, this robber chief said to himself, "I am a robber. I am robbing China. I must stop!" He could not sign his name on the card as a convert but secured a worker to sign for him. After Dr. Eddy left he joined the church and served as a volunteer preacher. Among other things, he resolved to win as many into the Christian life as he had killed. He began work especially for robbers and pirates right in their home district. More than one hundred joined the church as a result. There were two villages whose residents had for generations followed robbery as a profession. This robber-chief evangelist reached thirty of their leaders and conditions became so changed that the villagers have given up robbing and taken up farming. This Christian worker cannot write yet. But he keeps a record of those with whom he deals by getting someone to write down their names. He then draws a rough

picture of a tree with branches on which he indicates the fruit he finds developing in their lives. The worker who originally signed his decision card and the old pastor who baptized him both testify to his splendid character during these sixteen years. While travelling down to hear Dr. Eddy at the meetings recently held in Amoy, he met two strangers on the launch and induced both of them to become Christians.

Memorial Service to F. C. and Mrs. Stam:—"On 16th Dec. 1934 a Memorial Service was held at our Station Church (Tsinanfu, Shantung) for the Chinese. It was conducted by tried pastor friends of many years' standing and leaders of our Presbytery in annual session here.

"On December 18th a *Service of Triumph* was held at our home, in thanksgiving to God for our Two Shining Ones and their witness. This was attended by missionary friends, consular officials, and English-speaking Chinese friends. Such singing! Of that service a layman who attended writes: 'A marvellous and beautiful story perfectly told' (by the Rev. R. A. Torrey Jr., our next-door neighbour); 'the service with quiet reality brought me into God's very presence. Wonderful to join . . . in such whole-hearted thanksgiving to Him Whose mercy endureth for ever. Their death is in truth a sharing of the Cross of Christ—the same love over against the same evil, and not overcome, but victorious!'

"Additional details reveal the horror and the glory of the martyrdom. The Reds forced the dwellers of Miaoshao to witness the murder of Betty and John. The Christians, who knelt and pled for the lives of their already beloved young Pastor and wife, were led away to torture. Then inquirers, and even non-Christians, also knelt in like petition. With snarling fury and in savage contempt their heads were struck off.

"The last phrase of John's noble letter, penned after their seizure, was: 'But as for us, whether by life or by death—that Christ may be magnified (Phil. 1:20).' Charles Ernest Scott,

Modernizing A Chinese City:—

"Shasi, Hupeh, is known among the foreign commercial and shipping circles as the worst place to live in, in the Yangtze Valley and perhaps in all China. This fact has now been changed by the work of General Hsu Yung-chien who has been in charge of preserving the peace of the western part of our province for the past few years. He has cut a modern well-paved and well-lighted street, right through the whole length of the city; and after much difficulty, has cut through a Japanese building and an American Roman Catholic building, in order to give to the foreigner as well as the Chinese, living on the Bund, a fine broad street such as they enjoy in other treaty ports. Last year as I left Shasi, they were rushing to completion the Athletic Field for a grand Athletic Meet. This had been created by the leveling of thousands of graves, just back of the city. I have just been reading Van Loon's geography, in which he states that Chinese railways run around the cemeteries. It was, of course, true that ancestral graves made great difficulties for railway engineers, but I have yet to see a railway track which diverges from its line for that reason. However, it is a remarkable fact that a backward community like Shasi has permitted this forward-looking general to turn their cemeteries (?) into an Athletic Field. The Athletic Field is now completed, and all the children and young people of the city give it constant use. But what was my amazement to be taken by Mrs. Olsson on a walk through the Athletic Field and on into the Shasi City Park. This park, on the flats below the level of the Yangtze River at highwater, has been turned into an undulating vista with lotus ponds, walks wide and narrow, pavilions, tea houses, and a large public meeting house. Thousands of young trees have been planted and are growing nicely. I was especially pleased to see among them the Chinese elm which is being used in America because of its hardiness. The citizens of Shasi have responded to an appeal to make gifts of old trees and shrubs, so that in the center of the park is found a section where these ancient flowering shrubs and trees are beauti-

fully arranged. This park is connected with the main long street of Shasi by a broad avenue, so that the whole population may there find fresh air and sunshine. I have no doubt that this park will save many thousand of dollars in doctors' bills for the older portion of the Shasi population, while the Athletic Field will do the same for the younger ones. Bishop Gilman. *District of Hankow, Newsletter*, Nov. Dec., 1934.

National Child Welfare Association of China:—

The work of this Association grew encouragingly during 1934. In October there was held the first National Conference on Child Welfare. One hundred and thirty-four delegates from fourteen provinces were in attendance. Branch associations have been organized in Peiping and Luanhsien and plans are under way for one in Nanking. The secretariat handled 123 cases of child protection. In June the Association attempted to prosecute a professional dancer for cruelty to a six-year-old adopted daughter. Although the court found the defendant guilty it was compelled to waive jurisdiction as the Association lacks the right to prosecute in accordance with the present criminal code. The Association has petitioned the Judicial Yuan for this right to be given to child welfare bodies. The Shanghai Child Welfare Clinic treated 12,344 patients; 1818 children were given free baths; 1611 children participated in health club meetings; nurses made 414 calls on patients at their homes. Since March 1, 1934 4,654 cases were handled in extension medical clinic work. A child tuberculosis section has been erected at the Ching Chong Sanitarium at Kiangwan. Fifteen students are there attending classes and receiving treatment. The Yangtzepoo Nursery took care of 99 boys and 88 girls; 48 boys and 45 girls were placed either as apprentices or as adopted children in homes. Beginning August 1, 1934 the Chapei Benevolent Home came under the control of the Association for two years. It operates a number of industrial and agricultural departments. April 4 was widely observed throughout China as Children's Day and 1935 is to be a Children's Year. In addition to the monthly issue of

Modern Parents, five thousand copies each issue, a book on *Parent-hood Education*, written by Dr. A. H. Hart of the University of Cincinnati, was translated and published. A petition has been filed with the National Government to emphasize parenthood education in schools above the middle grade. Forty-five child welfare programs were given over the Christian Broadcasting Station.

Nanking Settlement for Poor:—
 "The Nanking Municipal Government has set apart a large tract of ground outside the city wall at the Hsiakwan end of Nanking as a settlement for the poor and is moving there the families living in grass huts at one end of the city. Streets have been laid out, and each family is given a grant of \$10.00 to help them move to the new quarters where land is provided free. Eight hundred mud and thatched houses have already been constructed by these families and many more are in process of construction. The City Government is trying to establish a model settlement there and has already opened a dispensary with a well-trained staff on hand. One day that I was there I met the doctor in charge who is a medical graduate of Edinburgh University; on another day I met a nurse who is a graduate of St. Luke's Hospital in Shanghai. The Government also plans to build a school and to provide other social features. We had already been talking of trying to start some work there and in our visits had found a number of people who knew our workers among whom were two of our Christians. Quite a number of these people had attended one of the free night schools which we have been running or had been to meetings at the church compound.

"Before we had actually done anything the Secretary-General of the Municipal Government called on several missionaries in Nanking whom he had met before and told them of what they were planning to do in the settlement and asked them whether the Christian forces in the city could help. They directed him to us as being the nearest church and he came to call on me. He was most friendly and said they wanted to do something to help these poor

people but knew that bad characters would get in and that there would be opium, gambling and prostitution, etc. He said they recognised that there were things we could do which they could not and asked in what way we could co-operate. I told him something of what we had been trying to do and then Mr. Li and I showed him over our place. In my conversation I had told him that we believed that social work apart from religion was of little permanent value and that in all our work we tried to bring religious influences to bear, believing that it was only religion that could change people's hearts. This Mr. Lai was formerly a student at Yali in Changsha and had later attended the University of Illinois. He has asked one of the missionaries here whom he had met while in America to recommend a man to take charge of all the social work they are trying to do in the city. He told me I would find the Mayor (a returned student from Great Britain) most sympathetic towards our work and invited me to interview him which I am to do within the next few days. This friendliness is certainly encouraging and I hope that we shall be able to be of real help. It will take some months before we shall be in a position to carry out our plans as there is as yet no suitable place there for us to work in." *District of Shanghai Newsletter*, Jan. 1935.

Y.W.C.A. Opened in Hankow:—
 "The Young Women's Christian Association, both in Wuchang and Hankow, is very largely an association of Sheng Kung Hui women. For years the Y.W.C.A. in Wuchang has been filling a definite need for living quarters for young women away from home, but until a year ago there was no such help for women in Hankow. On November 18th the new quarters of the Hankow Y.W.C.A. were formally opened to the public. Sheng Kung Hui women from both sides of the river were present. Several Sheng Kung Hui girls are living in the hostel which is beautifully housed in the new building. There are big reception rooms too; and classes in child welfare, cooking, knitting, making children's clothes, keep these rooms humming with activity. One

of the members of St. Paul's Parish instructs foreign ladies in household Chinese. It is a very popular class and two of our consular ladies are among Mr. Kong's grateful pupils. On the day of the formal opening the guests inspected every nook and cranny of the building. They saw the big upstairs sitting room where the heavy padded garments are made for winter wear for the poor. They admired the modern bath-rooms and the clean kitchen quarters. The light airy rooms of the girls were all thrown open for inspection, with a happy consciousness that their owners were fortunate young women, living in one of the best equipped and best managed hostels in Central China.

"The Governor's wife, a Christian and an active member of the Wuchang Y.W.C.A., gave an address, and the Mayor of Hankow, whose wife is a member of the Board of the Hankow Y.W.C.A., welcomed the Y.W.C.A., formally to Hankow. The only foreigner who appeared on the program was Miss Tetley of our Mission. Her group of English songs was much appreciated.

"One of the projects of the Religious Education Committee of the Y.W.C.A., is concerned with church-going. For a period of weeks last year, members of the Religious Education Committee made it a point to take some new Y.W.C.A. members to church each Sunday. The finances of the Association are on a sound basis. The yearly financial campaign brought in pledges sufficient for the work of the year.

"Most of the active members are graduates of mission schools, though half of the total numbers of members are non-Christian. Several are students returned from study in America. One woman doctor is Chairman of the Religious Education Committee and another comes regularly to help in the Child Welfare Clinic where eighty children are registered. Some of the four hundred members are business women, engaged as secretaries in the customs, railway and government offices, and occasionally one from a shop or bank. There are also students in government schools where the girl's only touch with

Christianity comes through the Y.W.C.A. The Industrial Center has classes, clinic and bath-house for women factory workers." *District of Hankow, Newsletter, Nov.-Dec., 1934.*

Rural Service Program of Fukien Christian University:—This University is entering rural service in a practical and promising way. The aim of its program is the promotion of better farming and living conditions. Public virtue and collective responsibility are also included therein. A village, Nieu Tien, a short distance from the University was selected as an experiment station. The President of the University appointed a Director of Rural Service and a faculty committee to work out plans and policies. A full-time resident worker was secured. The work was started with visits by the workers to the village and return visits by the villagers to the University. Then a discussion group was formed to consider questions of village improvement. A visit to elementary schools outside the village convinced the villagers that they must have an elementary school. The village leaders selected five to promote it. For a school house they repaired and used an old temple. Contributions were raised locally for desks and chairs. Some residents in the village with middle school education, offered their services to this new school. A school for young men and women was also started. Some of the university students undertook leadership of clubs for boys and girls in three nearby villages. These clubs aim to promote citizenship, health, wholesome recreation, public virtue and the religious outlook. The Nieu Tien villagers, teachers and college professors worked together to level off a rough hilly place for a playground. On May 30 a successful "Parents' Day" was held at which a program presenting the "Responsibility of Parents for their Children" was given. On June 9 there was a "Children's Day" in which boys and girls from four villages participated. The University Rural Dramatic Club has also given performances. An agricultural fair was held. In preparation for this elementary school students paraded through thirteen villages in the vicinity of the experi-

ment station. A children's party was one of its features. Two nurses from the Foochow Christian Union Hospital have been visiting once a week the rural homes and teaching young mothers family hygiene. Dr. Chiu, of the Church Mission Hospital, Foochow, has been training the villagers in the treatment of the most common diseases. In different villages health campaigns have been held. A young farmer's club has been organized. A library for children has been started. For the use of the social center another large temple was offered. Nieu Tien villagers provide free lodging for the resident worker. Altogether this is a live and encouraging piece of rural service.

Medical Missions Conference:—Peter Parker began medical mission work in China one hundred years ago. The Fifth Biennial Medical Mission Conference held in New York, December 13-15, 1934 had, therefore, a particular significance. The twenty-seven doctors and twelve nurses present represented thirteen foreign fields. A few notes from the Findings are given herewith. "There is in the minds of many," it was noted, "a lack of assurance that the methods of the past are wholly adequate." The diminishing appropriations of the sending countries has had two main effects. First, the local units throughout the world have been stimulated to greater self-reliance and self-support. Second, the amount of charitable work that Christian medical institutions can do for the needy has been definitely reduced. A sidelight on this point is found in an Editorial in the *Chinese Medical Journal*, October, 1934, where in connection with hospitals in China we read:—"One report.....issued a month or two ago tells most depressingly of increased willingness of the (Chinese) people for scientific treatment and yet a rapid fall in the number of patients owing to the combined effect of decreasing hospital income and increasing poverty among the patients. This story is more or less true all over the country." Another comment is:—"The hospitals are mainly urban and the population (85 percent) mostly rural; the cost of hospital treatment, out-patient as well

as in-patient, is steadily increasing while the people are getting poorer." That presents a serious challenge to medical mission work as a health-preserving and -conserving movement. To return to the Findings of the Medical Missions Conference. "The compassionate ministry of healing lies in an attitude that can, to a considerable degree, disregard the question of fees. It is easy for the mercenary spirit to intrude itself into our policies." Furthermore, it is pointed out that efficiency is lessened when means are not at hand to supply essential equipment and personnel. The Findings state that there are untapped resources of revenue for medical missions in America.

Referring to the causes that tend to reduce the number of medical missionaries the following are mentioned. First, the licensing enactments of the various countries. This is, of course, in addition to the reduced income. "This changing attitude of governments," it is urged, "as it possibly lessens the number of missionary physicians, must be matched by a development in the national churches evolving their healing ministry from a purely missionary status to that higher status of self-sufficiency whereby . . . selected ones from among them as physicians and nurses, (may) take over with consecrated skill the ministry of healing." It is noted that the low economic strength of national churches stands in the way at this point. Nevertheless it is urged that we "should anticipate (not a) lessening but rather an extension of the church's participation" in this ministry. "Regardless of what health institutions various governments may construct," it is concluded, "there must always be some form of healing service administered by the church." Christian physicians—missionary and national—are urged "to use their influence constantly to maintain a definite ethical basis for the general practice of medicine."

A Stirring Missionary Experience—"As usual, I am in the country for the Easter season—indeed, I've been out here almost continuously since last summer. My 'Board Walk',

however, is a dust blown road running between two drab lines of mud-walled houses.

"Here, in this large village, two pastors, accompanied by many of their flocks, have come to study the Bible with me; and, together, to receive Heavenly assurance as to what to believe, and heart rest for their severe testings in believing it.

"I'm writing you from 'my' room—which is cold as an ice house; windows, bricked up; only light, from doorway when opened. Walls, black with grime and smoke. The door, the strongest I have ever seen in a house out in the country; with especially large wooden bolts and bars; also equipped with two long, stout poles to brace the door from sockets in the stone floor and running through special joists above the door!

"And good reason *why*. Just a year ago, this farmer Tung (whose guest I am) was, in this room, with his wife—both Christians—besieged by a gang of bandits who raided the village. In this home these ruffians were after the venerable mother—for ransom. Never got her. The deliverance was on this wise:

"When the gang made their attack, they walked all over the flat roofs of the establishment; and therefrom looking for their anticipated human prize, had peered down into the various courtyards of the establishment. They even tramped and shouted on the roof of this very room in which Farmer Tung and wife (with his as yet unconverted mother) were in hiding; the two former praying the while with desperate earnestness. Preceding the onset, the servants had fled ('whose own the sheep are not'), leaving the three alone, and apparently unprotected and helpless. The trio had not dared to go out of their room—it was broad daylight—into the courtyard in order to lock the big gate that shut off this yard from the others. Meanwhile, the noisy and excited ruffians, with little time to spare, and, seeing the big gate wide open, had, from this very room—roof coign of vantage, naturally concluded that their intended victim had, with the servants, made good her escape. And so the bandits never got her.

"Farmer Tung is thirty-two years old; a cripple in his knee; physically quite helpless. He is relatively well-to-do; for twelve years an opium smoker; marvellously converted; from that hour, no craving for the hellish drug. An earnest Bible student, his face refined and intelligent; and keen to learn all proper knowledge possible for him to obtain of the world at large.

"He went to Tsinan, to try to get his leg cured in our mission hospital, but no bed was unoccupied at the time. So he went to the Japanese Hospital, where they bled him of much money, but did nothing to help his infirmity.

"This compound, with its rooms and courts, is rather extensive; its buildings of brick and stone (cheaper than wood) with their parapetted tops, and loop-holed towers, have quite a fortress like appearance.

"In the siege Farmer Tung and wife, also a Christian and unable to use carnal weapons, prayed mightily to God; and He wonderfully delivered them. As one result, many members of his clan have become inquirers and believers. They visited me at all hours—except when they slept.

"During the week of Our Lord's Passion I have always prayed Him to give me a special blessing. It has never failed to come, sometimes through reading the simple narrative of His agony, or through a devotional study of His Passion (as James' Stalker's 'Trial and Death of Jesus Christ'); or, in the act of prayer, or from a special precious experience, or from grand music remembered, or in meditation, or from a flower seen, or from some other act of His grace.

"The eve following Palm Sunday here, I was reading when, without announcement, Farmer Tung was borne of two into my room. He set a picture (which he had framed) on my table; and then, without any preliminaries, said: 'Shepherd! I want you to gaze at this till three days after the Crucifixion Day!' His lips quivered as he spoke, and a tear was in his eye.

"Curiously I glanced at what he had brought; then centered my gaze upon it. It was a half figure of the Christ. In Europe I had seen many representations of the Sacred countenance. This I had never before beheld, either in original or copy—this face, of haunting beauty, and the piercing eyes gazing straight at me. Solemnizing to my soul, indeed, was this agonized yet benignant expression of yearning for our *eternal* welfare—even *mine*. What ineffable Heavenly love suffused this Face!

"Apparently, in the artist's conception, the Saviour was facing the Praetorian Guard, who, in ribald mirth and brutal horse-play, had, as artists of Satan, completed their blasphemous work. He was thorn-crowned (the long, heavy, wicked thorns of the Jordan Valley thorn tree), hand-cuffed, his body bound with rope, purple robed, reed-sceptered, blood-stained; His body faint from whipping with the Roman cruel spiked cat-o'-nine-tails. What long-suffering and forgiveness, even as He gazed in silent pity upon these callous torturers. It was enough to melt a stone. Here was indeed my *this year's* special Passional blessing.

"The vision pierced me with the overwhelming conviction: what a

sinner am I, not only in Adamic nature but in concrete doings.

"Neither Farmer Tung nor I said anything about the picture. Nor have we discussed it since. As we gazed, our souls conversed. No need of lip speech. Where had he secured it? I have not yet asked him. He brought it out of his locked box. It is his choicest treasure. Late Easter night he sent a messenger, asking it back.

"Talk about the Chinese being hardened, incapable of sentiment; certainly, not 'the new creation in Christ'.

"If I were writing a story about 'Celestial soil', I'd put such a man in the plot, to redeem this Chinese 'earth' from its heathen sordidness, its heathen repulsiveness, its heathen helplessness, its heathen hopelessness; and, 'to speak a' guid word for Jesus Christ.'" Charles Ernest Scott.

A Correction:—Our attention has been called to the fact that in mentioning a speech by General Chiang on religion ("General Chiang and Religion", *Chinese Recorder*, December, 1934, page 800) we omitted to note that the speech in question was made at Ginling Women's College, Nanking. We regret the oversight.

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Notes on Contributors

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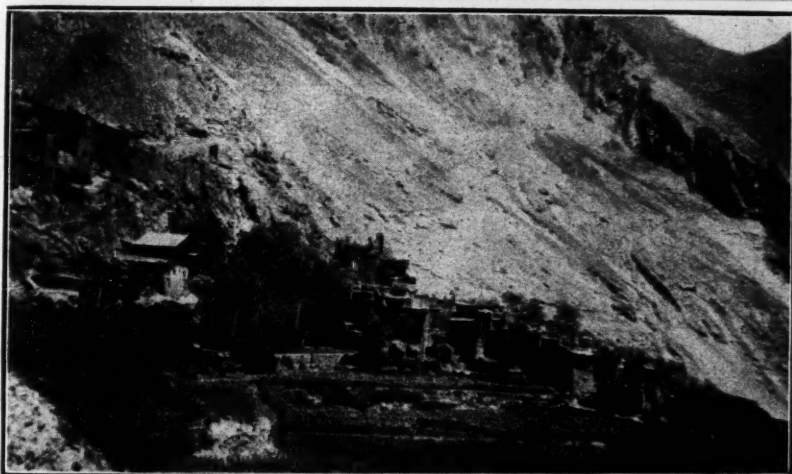
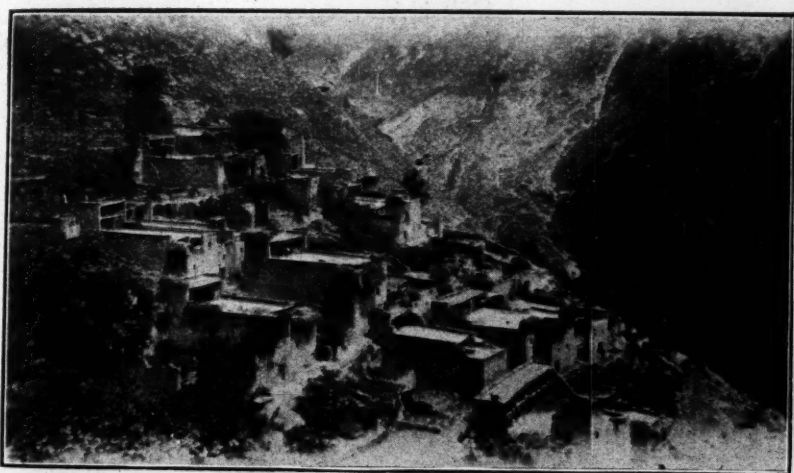
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CH'IANH "FORTS" OR VILLAGES.

Top; Kagu; middle; Muchachai; bottom; Tsayto.

See article "My Work Among the Tribes."

Photos T. Torrance.